OCTOBER 1, 1961

THE UNITED CHURCH

OBSERVER

Homewood

The Men Who Worry About Your Faith

A look at the Committee on Faith, by A. C. Forrest — *(See page 10)*

Life in a Protestant Monastery, by Barry Cooke

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Footballer Johnny Bright's Views on Race Prejudice

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WHY WE CAN'T RELY ON A UN POLICE FORCE (SEE PAGE 7)

Letters

Doukhobours Defended

Dear Sir: A lot of news of a rather "explosive" nature has been coming out of the Kootenays lately. Everyone is talking about Doukhobour terrorist bombings, especially those of us who live in the Trail - Nelson area. In this connection, there are three things that need pointing out.

First . . . the stories that get on the air and in the press make things appear much worse than they actually are.

Second . . . the fanatical "Freedomite" sect of the Doukhobours is a small minority of the total group, and even within that camp, only a few are the trouble makers. The vast majority of Doukhobours are fine, law-abiding people. . .

And third, I'd like to point out that the United Church has a Russian-speaking ordained minister, the Rev. T. M. Karpoff, of Genelle, working full time with the Doukhobours, and he's doing a fine job.

You might point this fact out to the publishers of that very fine work, the "Ecumenical Album." They list the United Church as communicating its ministry in 19 languages, but they don't include Russian. Tell them we're preaching in 20. . .

Montrose, B.C. Bev and Ralph Milton.

Doesn't Like Ritual

Dear Sir: . . . I am very concerned about the United Church in my home village.

I was home for my holidays and went to church on Sunday as usual. To my dismay it was practically an Anglican service—conducted by a so-called United Church minister.

My question is: Why does the presbytery allow this to go on? If this minister or any other minister is so interested in the Anglican service, why does he not join the Anglican church, why bring that form of worship into my church. I don't like ritual.

Kenogami, Que. Mrs. Frank McClary.

Dampened Ardour

Dear Sir: As a former Anglican, now an elder in The United Church of Canada, I had my ardour towards church union dampened by the rabid letter of the (Anglican) Rev. Wm. A. Collins in the July **Observer.** I can only conclude that he is one of these angry young men who tilt at windmills, and hope that when he matures, he will see that, if anything is to lead the world out of its present mess, it will be the Love of God. . .

Willowdale, Ont. R. Spencer Soanes.

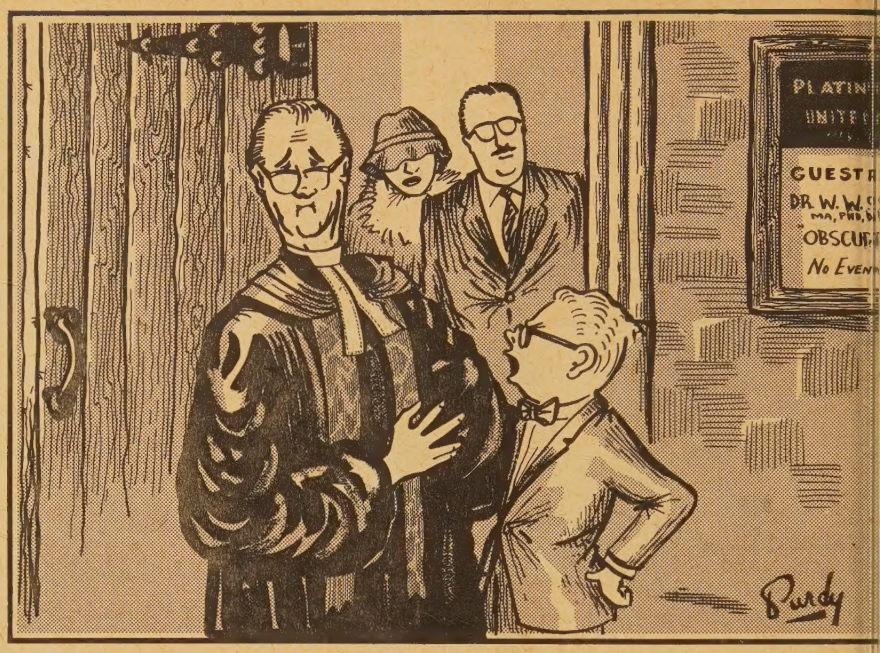
Inarticulate Youth

Dear Sir: . . . It has been found that in Toronto Conference, of the total membership of 111,813 in our Sunday church schools only 6,537 are in the 15 - 17 age bracket. This phenomenal drop-out rate indicates that the ideas which high school and university boys and girls have about Christianity and their own denomination, were picked up somewhere in their pre-teens or early teen years.

Much of the teaching at the primary and junior level is pretty superficial because the teachers themselves are almost as inarticulate religiously as those whom they seek to teach. This, I think, can be laid pretty squarely on the doorstep of the clergy. We do not teach, we preach, and as long as it sounds good, we do not care whether we are dealing with the problems which men and women must face in an age of spiritual turmoil. We have no "great conversations" with our young people because we are afraid of them and deal with them most easily with a pulpit between us.

To be both ignorant and inarticulate is the prognosis for United Church laity unless some measures are taken, and soon, to draw back into the spiritual nurture of the church those thousands who have had enough of religion by the time they are in high school.

(Rev.) W. A. McKay.
Toronto Conference,
The United Church of Canada.



". . . And I suppose that last illustration was an attempt to show the difference between eschatological hope and existential reality!"

Dear Sir: After spending a strenuous summer with my husband on a United Church summer mission field in rural Alberta, how good it was to relax and catch up with **The Observer**. . . However, the August editorial (Inarticulate Youth) has so stimulated me . . . that I must write.

First . . . contrary to the impression created by your editorial, the Inter-Varsity Christian Fellowship has many United Church young people within its membership and leadership. For instance, I served in many executive positions, including president, in my undergraduate days and later I was graduate advisor to the group on another campus. My husband was president of the group o his campus for a year, and many of h fellow United Church "theologs" hav had similar experience. Not all Unite Church college students are inarticulat

Then . . . by age 18 through 24, man UCYP are busy raising families as we as completing a degree. They a physically and mentally considered adul It seems to me that their "confuse groping" spiritually should have bee done two or three years earlier. Surel if those who "speak with authority" an we who are articulate are faithful to th Christ we love, we can do more tha "hope that . . . they will grow solid i their faith. . ."

Kingston, Ont. O. McKella

Thanks!

Dear Sir: Since correspondents hav taken the trouble to tell you that yo should have used the word interpretativ instead of interpretive and their usag is supported by Mr. Fowler, I though you would find it comforting to kno that the Encyclopaedia Britannica show both forms.

Pine Falls, Man. (Miss) Birdie Smith

Bless the Session!

Dear Sir: Blessings on the session tha protects its elderly minister. It shoul be possible, and wiser, to arrange for wider selection of hymns. On the othe hand, 50 years from now, the words o the oft repeated **What a Friend W Have in Jesus** may sound very sweet an comforting to more than one lonely ol person who was a member of that con gregation. So much trouble can be cause by aggressive congregations and indi viduals, who fail to treat God's advocat with kindness and respect. . .

Hawick, Que. F. Crawford

THANKSGIVING

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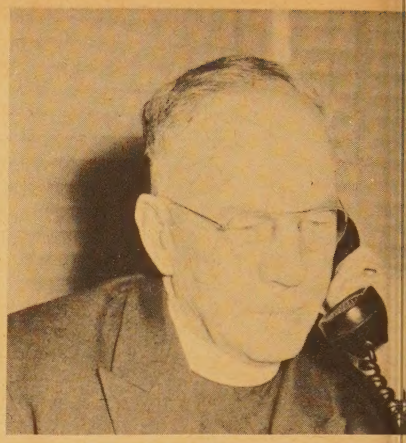

Dr. McLeod speaking

MY wife and I went to Norway f the World Methodist Conferenc But on the way we spent 12 days Ireland, our first visit there. We we ready to be captivated by the blit beauty of the country and its peop Some kind benefactor once gave me Irish blessing which I now pass on all my readers, a translation from t ancient Gaelic:

"May the blessing of Light be on yo light without and light within. May t blessed sunlight shine on you and war your heart till it glows like a great pe fire, so that the stranger may come a warm himself at it, and also a friend.

"And may the light shine out of t two eyes of you like a candle set two windows of a house, bidding t wanderer to come in out of the storm

"And may the blessing of the Ra be on you—the soft, sweet rain. May fall upon your spirit so that all t flowers may spring up, and shed the sweetness on the air.

"And may the blessings of the Gre Rains be on you, may they beat up your spirit and wash it fair and clea and leave there many a shining po where the blue of heaven shines r flected, and sometimes a star.

"And may the blessing of the Eart be on you—the great round earth: ma you ever have a kindly greeting for tho you pass as you're going along its road May the earth be soft under you whe you lie upon it, tired at the end of t day, and may it rest easy over yo when, at the last, you lie under it; ma it rest so lightly over you that your so may be quickly through it, and up, a off, and on its way to God."

So mote it be. ●

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Assistant-to-the-Editor: K. S. Bagnell

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The Rev. E. S. Lautenslager

IN THE NEXT ISSUE

Great Time To Be a Preacher
by EARL LAUTENSLAGER

Women in Conference
by GRACE LANE

Observations

THE CENTRE-SPREAD is the name we in the editorial offices give to pages 16 and 17, where each issue four columnists write just about whatever they want to write. Sometimes we are asked, "Who are they?"

WE PUBLISH MORE COLUMNS by J. A. Davidson than by any other. This is partly because Jock is required to do some baby-sitting when his wife is out, and it apparently stirs the muse. When war broke out he was studying at the University of Saskatchewan, but left his course to enlist. After the war, he returned to the university, studied for the ministry and during his first Saskatchewan pastorate became a vigorous letter-writer for THE OBSERVER. He left the pastorate to return to the army as a chaplain. We continued his Ad Libs in the new format of THE OBSERVER. A few months ago he resigned the chaplaincy, to accept a call to Sydenham Church, Kingston. Mrs. Davidson, we understand, thinks her husband is our second-best columnist. She rates Sheridan Bole tops.

THE REV. J. SHERIDAN BOLE, whose piece we hope will be in the next issue, is minister of a two-point pastoral charge at Schomberg, Ont. For the sake of readers who live in the east or the west or the north, Schomberg is a little town nestling among rich Ontario farms on the rolling hills of as lovely country as you will ever hope to see.

CAISTOR CORNERS, of course, does not exist, or to be more precise, exists in a thousand places. Once a former president of a conference, after reading one of Mr. Bole's columns, said, "Say, I remember preaching at Caistor Corners once." Mr. Bole is called Shelley by his close friends because of his interest in, and knowledge of, the English poets. We think it shows in his writing.

* * * *

● QUESTION-BOX MAIL makes very interesting reading in THE OBSERVER office. The problems some people have! A few questions are too personal or too local to be answered in the QB so we deal with them personally. We tend to postpone doing those requiring a long answer, believing that one of the chief values of the QB is to give the enquiry itself lots of space so readers will know the sort of difficulties which face people across our scattered churches.

NOBODY HAS ASKED a question for which we have long had an answer waiting. "What does the minister do when he runs out of bread and wine before all communicants have been served?" We have been asked what he should do when the lay people in a remote frontier town provide grapefruit juice instead of grape juice. And Sheridan Bole reached back into his experiences as a young man to tell of the time when he had to use orange pop for communion wine. But no one has asked us what happens when a minister runs out during a service.

HERE'S THE ANSWER ANYWAY, one we found in *Currie of Chissamba* written by the late Dr. John Tucker of the Angola mission. Many years ago an old Angolan pastor, Abrahama, was dedicating a large new church at Chimbili. Thousands came. As Abrahama advanced, the great African choirs sang, "Open the gates of the Temple," and the chorus echoed back, "I know that my redeemer liveth."

THEN HE KNEW THE BREAD AND WINE would be inadequate. "I had constantly to say in Umbundu, 'Believe and thou hast eaten . . . believe and thou hast drunk of this cup. . .'" "And Dr. Tucker adds: he thereby linked himself with St. Augustine, an African in a remote century."

* * * *

● SPEAKING OF ANGOLA, some better news has been trickling out of that still badly troubled country. Dr. and Mrs. Walter Strangway have just arrived in Canada for their furlough. Before leaving the Chissamba hospital where they have laboured for over 30 years, several wonderful things happened.

HIS THIRTY THOUSANDTH OPERATION was performed by the doctor and this was given great publicity in the Portuguese papers. The new Chissamba Church was opened and some 5,000 Africans and 1,000 Portuguese attended the dedication services. Some lovely gifts were given the Strangways. And the Brown Swiss cattle, which we have often written about in this column, were placed in the care of agricultural missionary Dr. Allen Knight.

Editorial

Check that Record Now

THERE is a very obvious trend in the United Church to earlier Sunday services during summer. Scores of congregations for whom 11 a.m. was sacred, now meet at 10, 9.30 and even 8.30 a.m.

We don't care when people worship God. John Wesley preached to great crowds at 5 a.m. If the early opening is meant to produce a more effective service for greater numbers of serious people, we are all for it. If it is intended to get the thing over with, to provide longer afternoons on the golf course, or at the beach, for a few people, we'll reserve our indifference until we can judge by results.

We have reason to suspect that in some places the early hour is proving more conducive to sun worship than God worship. It's the responsibility of sessions to see that this is not so. Next spring when hours for the summer services will be set, the elders who like to get their church-going over early, will be articulate. Now is the time for responsible sessions to review just what did happen to attendance at those early services last summer and make plans for next summer on the basis of the July-August record, not the May-June intentions.

BROTHERHOOD OR COUSINHOOD

DEAN Stanley Frost's report from the World Conference of Methodism at Oslo is a reminder of the difficult but important role united churches must play in the world church.

Delegates from The United Church of Canada sometimes felt more like cousins than brothers, Dr. Frost says. This is a small irritation which must be suffered in exchange for continuing membership in the great world church organizations to which The United Church of Canada belongs.

For United Church people, when they go abroad, are Methodist, Presbyterian and Congregational. The United Church is not a denomination but a union of churches.

Yet in many parts of the world there is a tension created by the church union movement. The great denominations transcend national boundaries and nurture a great sense of denominational mission to the world. Some of them are a little suspicious of united churches which tend to develop some of those weaknesses which accrue to national churches.

The future is, we believe, with the church union movement, not the denomination. In Canada we know what a great thing it is to inherit the traditions of Methodism, Congregationalism and Presbyterianism. And we know, too, what it means to sacrifice denominational heritage for a church union. We mus remember that every noble organization is expendabl for those who pray, "Thy Kingdom Come," and "Tha they all may be one."

PUT BIBLES IN THE PEWS

THERE is a movement—we believe a good one—fo congregations to put Bibles in the pews. An ministers are urging their people to look up the lesson and follow them as they are read in the services c public worship.

This has three values. It emphasizes the place of th Bible in worship; it encourages participation of th people; and it has some teaching value.

But an important question emerges. What version c translation should be used? In most congregations th King James Version is read by the minister, and it wi continue to be read for some decades. Most ne churches put the RSV in the pulpit. The Scripture used in the Book of Common Order of the Unite Church and other liturgies, and the Psalms in th hymnary, are from the King James Version. We assum that eventually they may be replaced by passages fror the Revised Standard Version.

Now we have the New English Bible. And man other texts are being used in both services of worshi and group meetings. Of making translations there i likely to be no end. There is a great revival of intere in the Bible despite reports that it is not understood c read by lay people.

What then should a congregation planning to pu chase Scriptures for the pews do?

We suggest they purchase the Revised Standar Version. The New English Bible is not likely to b used extensively in accepted liturgies. The RSV wi be used more and more in Sunday School Publicatior and is recommended now by the Board of Christia Education as a standard reference book. While w share the regret of those who still prefer the beautif and familiar King James Version, we foresee its gradu and inevitable replacement by the RSV.

CHURCH AT THE EX.

LAST month, for the first time, the United Churc followed the example of other religious organiz tions and set up a booth at the C.N.E.

It was a good thing, likely to be repeated and ir proved. Many thousands stopped and looked. Sever thousands actually dropped in, talked to the attendar —most of whom were workers from church hea quarters — accepted literature, asked questions. W think the Board of Information and Stewardship shou be commended for a good job, and the Toronto Co ference applauded for pushing the idea. The mo often the church can effectively move into the marke place with its message, the better.

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In Editorial Reason

Why We Can't Rely On A UN Police Force

A NUMBER of church committees have proposed that the Canadian Government should cut its ex-enditures on national defense, and pin s hopes on a UN police force.

It seems inconsistent that such a roposition should be accorded intellec-ual hospitality by neo-pacifists. The ower of the UN is in its appeal to the eart and the mind. Its way is to ersuade through reason and decency. Yet those who deplore reliance on might an argue to make the UN a military ower!

We shan't argue this point further. Ve do argue that dependence on a UN olice force as a method to achieve isarmament and peace is unrealistic.

The idea of such a force to serve ventually under a Parliament of Man n a Federation of the World has, of ourse, a great attraction for many. uch a day may yet come. But it's not ere yet. And it's a serious thing for a hurchman to counsel a government to eglect its responsibility for defending ts own people, or to repudiate its com-nitments to a united defense with other ations, in order to support a non-xistent or impotent UN force.

To Keep Out of Hell

The UN is not a Parliament of Man, ut a negotiating force. It is sometimes ffective and sometimes not. It was reated, Sir Winston Churchill once aid, not to get us into heaven, but to eep us out of hell. We have to reach he heaven of world disarmament, peace, ustice and freedom, another and harder vay.

The real power of the UN is not, and s not likely to be, military. Its power ies in its ability to bring the conscience f the world to bear on a given issue. But whenever the UN is called upon to ct, it is still subject to frustration by disobedient member.

When the UN spoke out against France and the U.K. following Suez, those great powers bowed to world opinion. But recently France flouted the UN. When the United Nations condemned the atrocities in Hungary, Russia rejected UN findings. The UN fails, and will continue to fail, when one of its members refuses to accept its judgment. But the world takes note. And world opinion is becoming increasingly important—to the USSR as well as to the west.

From the beginning, it was envisaged, for obvious reasons, that the UN would not act unless the great powers with seats on the Security Council were in agreement. Any one of those powers can veto action. The Soviet Union has already exercised her veto right over 90 times. A great UN police force could be rendered completely impotent by a Russian or American "no."

The UN was able to use police action in Korea because the Russian representative on the Security Council was sulking and absenting himself from the meetings. Otherwise the Korean action would have been vetoed.

Shift of Prestige

There has been a shifting of prestige from the Security Council to the General Assembly in recent years. On the surface this seems good. But there are tendencies to irresponsibility in the enlarged Assembly. Each nation in the Assembly has one vote. A tiny African country has the same voting strength as Russia or the U.S.

It has to be remembered that most of the new members aren't much interested in the great questions of peace and disarmament. What they are really interested in is help for their economies from the great powers. And who can blame them?

This we do not condemn. It's a fact of life. But it is a fact that must not be ignored, and a fact that makes it impossible for the responsible government of a free people to commit its defense to the UN.

The UN is a great and powerful force for good in the modern world. It holds tremendous hope for us all. But it would be doing it no service to give it a great police force, or to abdicate to it the responsibility for defending ourselves, or to neglect our responsibilities to the North Atlantic Treaty Organization.

Man-made Institution

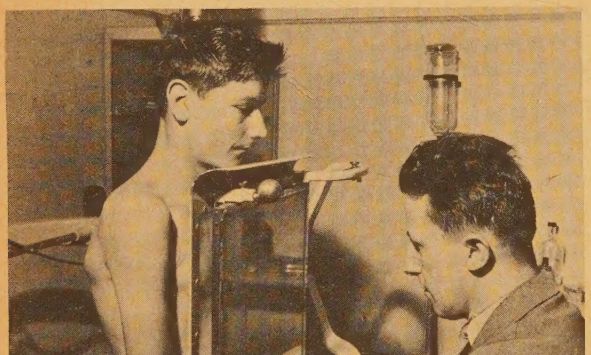
It is well for church courts to express their faith in the UN, and right for Christian people to pray for it, remembering it is a man-made institution. Through its agencies we are able to give tremendous help to the underdeveloped countries of the world where many of the battles and skirmishes of the future will be fought.

The proposal for Canada to disarm unilaterally, or refuse to accept modern weapons, and put the expected savings into a UN police force, is tempting to some. It would cut our taxes. It would symbolize our faith in the future. It would help us wash our hands of dirty business, and leave to the Americans, the British and others the task of defending Canada and the free community of North Atlantic nations.

The conviction of all Christian people is that war is an evil thing, and the building of armament a shameful waste. Among the goals of Christians are disarmament, peace, justice and freedom —for our potential enemies as well as for ourselves.

On how to reach these goals Christians have not yet found a common mind. Support for a great UN police force suggests pleasant and perhaps questionable dreams for the future, but not wide-awake thinking for the present. ●

The Taizé Brothers gather outside their church for service. Their white robes are worn only at church. At other times the only outward symbol of their vocation is an aluminum ring on the left hand.



Brother Robert operates a medical clinic in nearby town. All fees go to the Brotherhood. Other members work in industry, business, construction, farming, and law.

The monastery overlooks the quiet village of Taizé in the rich Burgundy countryside.

WCC photos

TAIZE

Pastor Schütz smuggled refugees unti the Nazis forced him to leave Franc . . . now he heads the Brotherhood o Taizé whose membership includes lay men and ministers

by BARRY COOKE*

EIGHT hundred years ago the famous monastery Cluny nestled among the rolling hills of Burgund Four thousand monks went forth to their daily wor propagating the faith, building churches, helping the poor.

It then was the greatest and most progressive cloister all of Christendom and possessed the tallest cathedral in t world. And Cluny led the 17th Century reform moveme within the Roman Church.

Today not a trace remains. But for 50 miles about eve little town owns a stout parish church still solid after eig centuries, a tangible witness to the industry of the Clu monks.

One of the parish churches erected in the 12th century four kilometers away in the town of Taizé. A Protesta community somewhat similar to its predecessor at Cluny h arisen. And it is the story of Taizé, a unique Protesta monastery, I wish to tell.

Ahead of the Gestapo

Roger Schütz, a Swiss pastor of French origin, came Taizé in 1940 from Geneva, and for two years lived alon When not engaged in smuggling refugees, some of them Jew over the border between free and occupied France, he spe his time in quiet contemplation and prayer. Slowly, evolved the plan of a new kind of religious community Taizé.

In 1942 the Nazis got wind of his underground activit and he was forced to leave for neutral Geneva "on sh notice," just as the Gestapo was ready to pounce.

For the remainder of the war Pastor Schütz worked w the Student Christian Movement, and held conferences Christianity with union leaders, students, and working peop As a foreshadowing of Taizé, Schütz and three other dedicat Christians devised a "rule" and began holding daily liturgi services in Geneva's Cathedral of St. Pierre—the church Calvin.

With the liberation of France, and despite warnings fr friends that it was too early to start such a bold experime

**The Rev. Barry Cooke, a United Church minister on lea of absence for post-graduate studies.*

Protestant Monastery

:hütz and three others returned to Taizé to form the first rotestant monastic community in Europe since the days of uther.

Paralleling the founding of Taizé, an orphanage was arted for children made homeless by the war, and was ıpervised by Pastor Schütz' sister, Genevieve. Convinced ıat there were some who were chosen to give themselves—ɔdy, mind and soul—to the service of God, a modern ıriation of the ancient monastic principles was drawn up.

No Protected Cloister

The community now numbers 34 brothers, coming from ıe reform churches in all parts of Europe. Six of the men re still "novices" which means that after they have been in ıe community for two years they will decide whether or not ɔ take "vows" which will bind them for life to the rule and ellowship of the community.

Pastor Schütz, called the "prior", makes it clear that lthough he is building on pre-reformation monastic principles, 'aizé is not in any sense a "protected cloister."

Dr. Robert Giscard, for instance, went to Taizé in 1948 fter reading about it in a Paris newspaper. As a medical tudent he had no intentions of joining the brotherhood.

After his visit and while he was on the train back to Paris e became convinced that, "all my life has prepared me for his." Now, though he lives inside the community, he perates a busy medical practice in the town of Taizé and ı Mâcon, a large town six kilometers away. His modern ζ-ray equipment was bought by the profits of his brothers ı the community, and his earnings, except for the little ıoney he needs for personal use, go back into the common offer.

Brother Alain is a farmer, and cares for the 48 head of attle, some of them prize-winners, owned by the brother-ıood. Under Brother Alain's guidance, 80 local communities re now members of a milk co-operative. And because all the armers have benefited, there is a healthy respect for Taizé hroughout the area.

Beside the narrow thoroughfare which is the main street ɔf the town, just below the "monastery", Brother Daniel runs he pottery shop. Not only does he create fine pottery, but ıis flare for research has yielded a new enamelling process vhich, when patented, will bring a fair profit to the Brotherhood.

Nothing Visibly Different

Not all the brothers live in the community itself, but only hose whose vocation allows for it. Two of the brothers are ıow in Africa and plans are under way for an inter-racial community based on Taizé principles. Two are working ımong the students in Germany.

Brothers José, Pierre and Axel are employed as labourers n the port city of Marseilles. "There is nothing visibly lifferent about us," says Brother Pierre of the Taizé men. 'We do not want to be too aggressive. We wait for the ɔccasion for conversation. We are conscious that this is an important ministry as far as the church is concerned."

The flexibility allows the three brothers in Marseilles, who share living quarters and liturgical life, to work out their own orientations to evangelism and daily work. For example, one of them has found that activity as a trade union spokesman suits his particular ability.

Brother Jan took time out from the writing of his thesis for a PhD in psychology to accompany one of the other brothers on a three-month visit to the original Franciscan monastery in Assisi, Italy. There the brothers shared the disciplines of the life with the Roman Catholic monastics while at the same time engaging in vital ecumenical conversations.

Though spread hither and yon, Easter finds the brothers gathered again at Taizé to share in the Easter liturgies and to talk over their common problems within the community and abroad. This is a time of great rejoicing for the towns-people of Taizé, who, though Roman Catholic, may obtain special permission from the bishop to attend services held by the brotherhood.

After the Easter sunrise service both the townspeople and those who are visiting Taizé for spiritual retreat are asked into the 17th Century manor house for breakfast, one of the few times during the year when visitors are invited within the actual boundaries of the community.

During worship services which are held three times daily (morning prayers and matins at 7 a.m.; 15-minute meditation at noon; and evensong at 7 p.m.) the brothers wear their long white robes. At other times they dress as anyone else except that they wear the aluminum ring which bears the distinguishing symbol of the community.

The Power of the Symbol

When Taizé was begun, the town was falling into ruin. The houses, once solid, were crumbling. With the zeal for which Taizé brothers are noted they set about to rebuild most of the houses in the town along with their own manor houses, but they infused a little colour into the gray and ancient stone. Over each doorway they set in brightly coloured ceramic tile one of the ancient or modern Christian symbols.

Here one will see a fish, there a lamb with staff. "Though we may differ with other Christian denominations," says one of the brothers, "the symbols which are our common heritage in the church and witness to the actual unity of our experience of Jesus Christ, should be preserved and supplemented from generation to generation."

As proof of this statement, the worship and communion services incorporate the Protestant, Roman Catholic, and Eastern (Orthodox) traditions. The chapel itself still belongs to the Roman Catholic Church but has been loaned by the bishop of the diocese to the Protestants with the stipulation that a crucifix remain on the altar-table. The bishop's attitude is fairly representative of France generally, which is among the foremost nations in ecumenical thinking and action.

Brothers Remain Single

The most difficult concept for Protestants to comprehend is the nature of "the vows" in the brotherhood. Nevertheless these are positive rather than negative; acceptance of a challenge rather than renunciation of reality. The brothers shy away from such words as "monastic" or "monastery." In true Calvinistic fashion, emphasis is placed on industrious and consistent endeavour for the sake of the common good.

These brothers live a life of simplicity and creativity. Their food is nutritious but simple, and the first half of every meal is eaten in silence while listening to a recording of good

(*Concluded on page 23*)

what the committee says about . . .

Conversion

"There cannot be any one mode of conversion or experience of God because people are different."

Child Communion

"There should be no absolute refusal to those baptized children whose families allow them to take the elements and seek to instruct them in the meaning of the Sacrament, but in general the practice should be discouraged."

Confession

"There is no doubt that confession can be and has been abused, and has become the occasion of clerical tyranny or lay exhibitionism, but this is no reason to refuse to make proper use of an importan means of Christian nurture."

Cover Story

The Men Who Ponder th

THE United Church is becoming known as one of the most theologically concerned and alert churches on the continent. This is reflected chiefly in the volume, popularity and readability of its published works, many of them the product of the church's Committee on Christian Faith. It is also reflected in eight theological colleges which stand like cathedrals in the main centres of population as symbols of the church's need for sound learning.

An analysis of Canadian contributions to the Interpreter's Bible, book reviews in *The Expository Times* and other publications respected by theologians throughout the English-speaking world shows that United Church scholars have gained a reputation for good work. Their work has also been recognized by continuing requests for their presence in committees of the World Council of Churches.

Quite an Exhibit

Last month, Dr. Ernest E. Long, secretary of the church's General Council, was asked to prepare an exhibit of its theological works. The request came from President James McCord of Princeton University. These works will be shown at the January meeting of the North American area of the World Presbyterian Alliance, to which the United Church belongs. They will make quite an exhibit.

The request reflects the increasing interest of Christians in the doctrinal struggles and findings of young united churches. It also suggests the respect that has been won for the publications of The United Church of Canada, especially the *Catechism* and the *Statement of Faith.*

The United Church has often been criticized for its activism, its concern with practical things, and for the compromises those who stand outside the union presume it had to make when churches of different traditions and doctrinal emphases came together.

Some of the criticism may have been justified in the early years of union. But when someone now ignorantly suggests that the United Church doesn't know what it believes, there is a *Catechism* and the *Statement of Faith,* and a solid collection of doctrinal works to be piled upon the 20 articles of doctrine in the *Basis of Union.*

For the first ten years following the union of 1925, the young church was, for obvious reasons, preoccupied with the practical matters of reorganization. For one thing, the union had more ministers than it needed, so work was extended on the frontiers of the north and west.

The depression of 1929 found the United Church over-extended. It kept its ministers on the field throughout depression and drought at the cost of a very serious deficit.

By the mid-thirties the church was beginning to question some of the articles of its faith, and was also having to face up to the great question of whether its practice was in keeping with its doctrine.

"In the Methodist and Presbyterian Church we didn't have to re-examine our faith," Dr. Mutchmor recalls. "Our fathers told us what we believed. But in the United Church when Methodists, Presbyterians, Congregationalists and a few others came together, they had to think about it."

The result was the setting up of a Commission on the Christian Faith* and the preparation of the *Statement of Faith.* Within a few years it wa reprinted 21 times. This document still circulated by the tens of thousand and every year ministers preach man sermons on it.

One of the most fortunate things eve to happen to the United Church wa the appointment of Principal Richar Davidson as the chairman of the com mission. He was a man of solid learnin great humility and the ability to expres profound thoughts in simple language.

Re-written 20 Times

In 1940 he and his commission wer put to work to produce a catechism They laboured for four years. "D Davidson re-wrote the *Catechism* a least 20 times," Dr. Mutchmor says. is the only new catechism to be com pleted by a church in North America.

The whole church was involved in i preparation. Sessions and presbyteri debated it. Individual ministers an laymen contributed.

At one point an elder in Pict County objected to this statement:

"It is a man's duty to obey thos in lawful authority except when the require him to do something which h is convinced is contrary to the will o God."

It was wartime. The United Churc had defended the right of its pacifis and conscientious objectors to refus military service. Principal Davidso wrote the elder a four--page lett explaining why that answer was made

Not all critics get four-page letter But the United Church still urges i people to study, discuss, criticize an suggest emendations.

And they do. THE OBSERVER, f example, finds that its heaviest corre pondence comes on doctrinal matter One of the recent publications of th

Recently the Commission became a standing Committee of the General Council.

Confirmation

The name 'Confirmation' is ot widely used through the nited Church, but there is o good reason why it should ot be. It is the traditional erm of the Church and no ffective substitute seems to e available."

Godparents

"The term godparents has no official standing in The United Church of Canada, and the vows of Infant Baptism must be taken by the parents or guardians."

Test of Membership

"There can be no test as to whether or not conversion has taken place. This can be known only to God who sees the hearts of all men."

Going to Church

"People who go to church are more likely to experience the heart-warming assurance of God's forgiveness and love than those who do not."

hurch's Faith by A. C. FORREST

Prof. D. Mathers
Committee Chairman

Dr. W. Berry
Committee Secretary

Dr. A. Reynolds
Editor of "What's the Difference?"

Committee on Faith, *Life and Death,* is still being studied and warmly debated by members.

The *Catechism* was a whopping success from the start. It sells at the rate of 50,000 a year. It has been published abroad in several languages. Some congregations have it pasted in the back of the hymnaries, and it is used at evening and other services in place of a responsive lesson. Thousands of children and young people memorize it. It is often the basis of study for confirmation classes.

The question and answer method was opportune for the early forties. The government used the Q and A method to educate the people on how to conserve gasoline, cultivate victory gardens, respond to air raid sirens. Big question and answer advertisements were common in the newspapers. "There was a mind set for *The Catechism,*" Dr. Mutchmor says.

Professor John Dow was asked to write a companion book to *The Catechism* and prepared *This Is Our Faith,* which went into one printing after another. It still sells well, and is a good book.

Made Headlines

The commission produced a number of pamphlets on the religious groups whose beliefs seemed to trouble the faith of United Church people. Pamphlets on Jehovah's Witnesses, British-Israel, the sects, and others, were published with general approval.

Through this, writers were developed. Keen theologians appeared in the small places. One of the best of them to come to the fore is the Rev. Arthur Reynolds, whose booklet, *What's The Difference?* was produced in 1954 by the Commission on Faith, after six years' work.

The daily press hailed that publication with headlines, and Cardinal McGuigan jumped into the attack. *What's The Difference?* came quickly to be known in many parts of the world. Nearly 200,000 Canadians have secured the booklet. Its circulation in the U.S.A. has reached 100,000. It has been translated into several languages including Spanish, Chinese and Norwegian.

Last year, during the controversy in the U.S.A. over the election of Roman Catholic John Kennedy to the presidency, sales south of the border boomed. *What's The Difference?* is still a theological best-seller.

After *What's The Difference?* the committee spent several years preparing a report on *Christian Burial.* For it, accounts of burial customs were secured from every part of the country.

Twirling in Their Coffins

The published report was acclaimed by many who were protesting rising costs and pagan rites in funeral customs. It may have sent some old-fashioned and modern-fashioned funeral directors twirling in their coffins, but it made a great many responsible people think seriously on last things.

This was followed by the controversial *Life and Death,* which received a great deal of newspaper attention. In Toronto, a keen *Telegram* reporter discovered that the report was coming, and when it was sent in routine fashion to the newspapers, it was pounced upon and given a great spread.

The Toronto Star's best church reporter was absent and the story was missed. He was called back to the job and phoned Toronto's fundamentalist ministers for comment. Many of them, who had, of course, not read *Life and Death,* denounced it. He phoned Dr.

(*Over*)

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". . . working on encounter with communism"

Billy Graham in North Carolina and the evangelist criticized it on the basis of newspaper reports.

Faith and doctrine were front page news, and *Life and Death* soon sold over 30,000 copies. Many in the church were irritated at the publicity; fundamentalist preachers still preach sermons condemning it, but thoughtful people have given it a lot of study. Such reports are issued not as formal doctrine, but for study purposes.

The Committee on Faith does not initiate its own studies, but accepts assignments from the General Council. Such requests originate usually in some place where a need is felt. At the present time it is preparing a report on the Christian encounter with communism, a project assigned at the last Council. It is also engaged in co-operation with another commission on a study of the doctrine of the Christian ministry. Union conversations with both the Disciples of Christ and the Anglicans make it imperative that the church understand and articulate more clearly its doctrine of the ministry.

Infant Baptism

The committee is also busy studying the great volume of answers from presbyteries and church sessions that have been examining its interim report on "The Doctrine and Practice of Church Membership." Although the whole committee works long and hard on this, the major editing is that of the chairman, Professor Donald Mathers of Queen's. Professor Mathers is also author of the basic book for the new curriculum. The Committee on Faith was asked to review plans for the new curriculum for the church. This again reflects a new theological concern which came up from the churches.

Dr. Long says that, "the work done by the presbyteries, especially the small presbyteries, is tremendously significant." The report covers all sorts of questions: child communion, conversion, transfer of members, purging rolls. In all these matters there is danger that the practice of the church will not be in keeping with its doctrines.

One question which causes a great deal of difficulty in some places, and to which ministers give very different answers, was asked:

"Should it be a requirement in infant baptism that at least one parent or sponsor be a member of the church?"

Cumberland Presbytery said it was desirable. Inverness-Guy said no. St. Stephen Presbytery said yes. Peterborough said yes, but . . . Sixty-two presbyteries answered: 18 said yes; 16 said no. The majority gave answers which meant that they favoured the position, but it should not be mandatory. Confusion here underlines some pretty basic differences which pre-date union.

What form of invitation should be used when inviting persons to the Lord's Table? Kootenay Presbytery said the table should not be "fenced." Red Deer likes the invitation, "We therefore invite all those who love the Lord Jesus Christ to join with us. . ."

Meets Monthly

The Committee on Faith meets once every month, sometimes all day, occasionally longer, sometimes for an afternoon and evening. Its membership is drawn chiefly from Montreal, Kingston and Toronto, and it leans heavily on professors from the theological colleges.

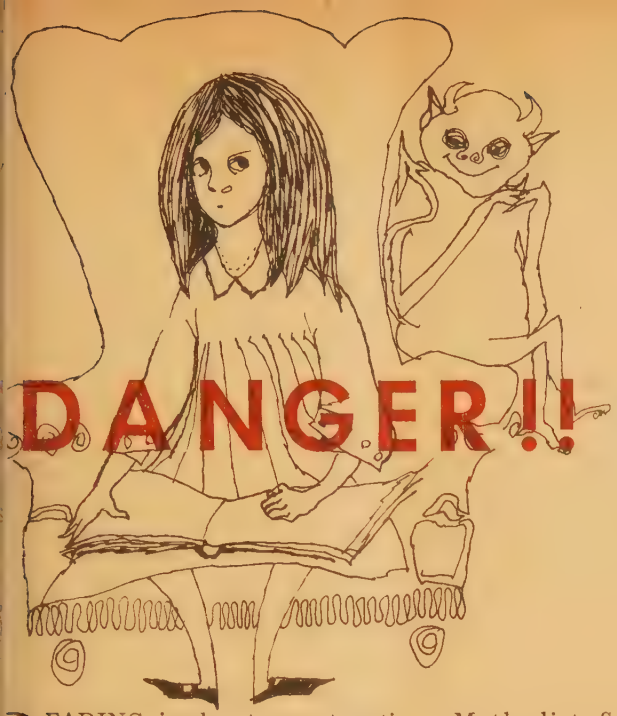
Dr. William Berry, who has been the hard-working and able secretary for many years, says it's a tough job to interpret the minds of the fast-talking and articulate committee members. "But when they thresh things out, and you get what they say interpreted, you find a remarkable meeting of minds."

Occasionally in the midst of a warm discussion, the charge "heresy" is good-naturedly hurled across the table, and sometimes several members will dive for their brief cases to see what the fathers of the church said in the *Basis of Union*. Another will eruditely quote what some Scottish or German theologian, Roman Catholic divine, or famous Confession says.

"The United Church fathers did an exceptional job drawing up the *Basis of Union*," Dr. Long says. To him come enquiries from other churches for information about The United Church of Canada. He finds that in Australia, New Zealand, and elsewhere where church union movements are on, there is an increasing interest in the United Church and its beliefs and practices. "Other churches searching for union are finding the same thing we did," he says. "Union cannot be a matter of expediency, but must be theologically based.

"The inevitable consequence of church union is not less, but more theological thinking. This happened to us. I

(*Continued on page 22*)



PEOPLE READING

by Robin Smith

READING is almost as automatic as breathing to most of us. When your eye lit on the words at the op of this page, an idea flashed to your rain. You couldn't avoid it, for you an't help reading.

Interesting how this skill clings so uch better than others we acquired in ildhood! Algebra may be as meaning-ss as Sanskrit now. The painful hours ent practising scales and "The Blue ells of Scotland" on the family piano erhaps produce only discord when we uch the keyboard today. But the time ent in the first grades at school has rned us irrevocably into readers. We e the words . . . in an instant we grasp eir meaning . . . and often we are anged by what we see.

Reading Should Be Banned?

Obviously reading is dangerous. You an imagine the outcry for government ction if measles were as readily picked p as ideas are from a chance glance at rint. *Something would have to be done bout it.* But ideas are infinitely more angerous than measles. They can give man the courage to be different from is fellows or they can debauch his ind, reducing him to the level of a east. Ideas are dynamite!

Banning, of course, is not the answer. Ve must learn to choose what we shall ead. From the flood of print which ows from the presses we must pick the est. Millions are spent on advertising nd propaganda to influence us. It would e foolish to read, or believe, all these ords just because they are printed.

From the very beginning the church as known that it must provide reading aterial for its members. In our own radition as far back as 1846 the Methodist *Sunday School Guardian* pioneered the field in Canada. It was followed by papers for juniors and intermediates in 1880. *Onward,* for young people, was first published in 1890.

Although so much is available for us to read today, the need for church papers is just as great. Indeed they are all the more significant. Children and young people are going to read. What is it to be? Trash? Abnormal sex?

The Weekly Papers Today

To meet this challenge, the United Church has introduced four new weekly papers. They are distributed through the Sunday church schools, and are part of the new curriculum.

These four weeklies are based on the same principles as the curriculum. They have the same ultimate purpose, the making of committed, informed Christians. But their method is quite different from the lesson material. Since they are leisure time reading, their approach is journalistic. They are designed to be read outside the classroom, in competition with radio, television and a multitude of other journals.

Their impact is made each week, with lively ideas that capture the imagination and remain in the mind long after the paper itself is thrown away. They cannot demand attention; they have to win it. So they need to be, and are, vigorous, colourful and intriguing.

Some people, glancing casually at the papers, may see them as just another set of magazines which happen to have a few religious features. And it is true that not everything in their pages is *obviously* "moral and improving." Nor should it be. Nothing would be more dull or more likely to fail to reach us than little lessons, painfully pointed.

But the editors do start from a Christian point of view in making their choice of material. They believe firmly in the Christian doctrine of creation, that God made this world, that he found it good, and that he placed us in it to live in thankful response to him. So they seek him in everything, ranging over the whole field of human interests, attempting to interpret life in Christian terms to each age group. For the primary child this may mean adventures in the broadening world around him. For the young adult it may mean guidance in facing the challenges of modern life as a Christian.

Yes, But How?

A field of interest so broad could easily become vague. Some basic strategy is necessary to ensure that nothing important is omitted. Major guide lines, already in use, are found in the emphasis of each of the three years of new curriculum. These are God and His Purpose, Jesus Christ and the Christian Life, The Church and the World.

These annual emphases give scope for the mission study for the year. For example, *Church for New Times,* the current theme, offers wonderful possibilities for articles, stories and photo-features on the mission of the church.

There are other guide points in the plan, too: improving knowledge and understanding of the Bible, guidance in daily living, understanding ourselves, our heritage and our environment, devotional material, the world of nature and so on.

In short, these papers are intended to be colourful, challenging and Christian:

(*Concluded on page* 18)

40 Million Methodists – Headed Where?

by STANLEY FROST*

Oslo, Norway—Methodists have just held a world conference in Oslo. Since Methodism contributed so largely to The United Church of Canada, and since the United Church still reckons that it has a place in the world family of Methodism, we have a very close interest in the doings of that family. So much so that General Council sent six accredited representatives to the conference, led by the moderator, Dr. Hugh McLeod.

But is this interest of ours simply historical and sentimental, or has Methodism a continuing contribution to make to the United Church? We sometimes hear older church members deplore the weakening or even the disappearance of Methodist influence among us. What kind of benefits are those which we may be allowing to go by default? Some of the representatives of the United Church went to Oslo with these questions particularly in mind.

At the opening session, which was attended by His Majesty King Olaf of Norway, and by diplomatic representatives of the United States, Great Britain and other countries, there was an impressive entry of the flags of the nations represented in the conference. I counted 49, but we were told that there were in fact 52 nationalities included in the delegate body, and that they represented a total world Methodist community of 40 million. The Canadian flag (or should I say a flag for Canada?) was among those displayed, but I think our membership is not reckoned into that world total.

**Dr. Frost is dean and professor of Old Testament, Faculty of Divinity, McGill University.*

Married Out of the Family

Here, then, rises our first question. Has the United Church lost out because it is not intimately a member of this great Methodist family? We were officially welcomed in the person of the moderator. Dr. McLeod was invited many months ago to give one of the theme addresses. (The delegates felt he brought honour to The United Church of Canada.) Dr. Ernest Long, secretary of the General Council, was re-elected to a seat on the Methodist World Council, and Mrs. J. Y. MacKinnon, president of the Woman's Association of the United Church, has been named treasurer of the World Federation of Methodist Women.

But even then I think we were thought of as first cousins rather than brothers and sisters. Together with the representatives of the Church of South India, we were given, subtly, to understand that we had married out of the family.

Do our representatives, I wonder, feel the same at the equivalent Presbyterian or Congregational assemblies, or is it that Methodists, just because of their very emphasis on fellowship, have developed a certain clannishness? There is always that danger in any movement which is conscious of its own close-knit ties. It is true that we have weakened our bonds with the great interdenominational communions such as Methodism or Presbyterianism by virtue of our union in a national church. But most Canadians attending these international conferences, enjoyable and stimulating as they are, would, I believe, be quick to say that this is a relatively small price to pay abroad for the very much greater benefits of union at home. In any case our position in the ecumenical movement and in the universal church is firm and assured. At the World Council of Churches we are in every sense full brothers and sisters and intimately members of the family.

Methodist Genius

The official theme of the conference was, "New Life in the Spirit," and some good, if not startlingly, new things were said by a whole constellation of ecclesiastical and academic luminaries in a carefully planned series of addresses and panel discussions. One pleasing aspect of the conference was the daily Bible exposition, given by Professor Rupert Davies of Didsbury College. He gave a running commentary on 1 Corinthians. Another excellent feature was a series of group discussions on what the theme speakers had said that morning and the easy flow of conversation between professors, deaconesses, laymen and ministers from all over the world represented, to my mind, the genius of Methodism at its best.

But whatever the official theme of the conference may have been, the real questions were those threshed out over

The United Church's delegates to the 10th World Methodist Conference in Oslo. Left to right: Dr. V. Dawson, Dr. C. E. J. Cragg, Mrs. Cragg, The Rt. Rev. Hugh McLeod, Raymond Doucett, Mrs. Doucett, Mrs. McLeod, Mrs. R. D. Smith, Mrs. J. Y. MacKinnon, Dr. R. Douglas Smith

ıe coffee cups. The most frequently :curring was, "What is to be the future ıttern of Methodism?"

Everybody at Oslo realized, I think, ıat these are crucial days for the World Iethodist Movement. The issue is ery plain. Are the Methodists in the ifferent countries going to join in local nions and be merged in larger national ɔmmunities, or are they going to harden ı their denominational positions and :y to remain a separate world force, ke Anglicanism and Lutheranism? The ressure of the times is all towards local nions, and Methodism, as the least ogmatic of the great communions, is eeling that pressure most.

Union Movements

In France, the Methodists have lready joined the Eglise Reformée; in taly negotiations with the Waldensians re pending; in Ghana, Nigeria, North ndia and Ceylon unions are already nder way. The two main countries of Iethodist influence, Britain and the Jnited States, view these phenomena ather differently.

In Britain, the mood is widespread hat things cannot continue as they are. "Either the conversations with the Anglicans result in 1963 in definite proɔosals at the parish level, or we must top talking with them and seriously put ɔur own house in order," said one 3ritish district chairman to me, and I hink he spoke for a large part of the ɔresent leadership of the church.

The Americans, on the other hand, nembers of a vast, highly successful :hurch, do not feel these pressures, and :he Blake-Pyke proposals for a Methodst - Presbyterian - Anglican - Lutheran nerger awakened little enthusiasm. And :he Americans have many supporters in ɔther countries. Bishop Odd Hagen, of :he host Scandinavian countries said in ıis welcome to the conference: "There is no process going on to loosen the ties between the different branches of Methodism. We have decided to stay together." But I thought he was rushing his fences. When the next World Methodist Conference meets in the United States in 1966, the issue may have been largely resolved.

What, then, has Methodism to continue to contribute to the United Church? One answer that emerged for some of us at Oslo is that Wesley's emphasis on conversion, on a vital and growing Christian experience, and on the need within the larger congregation for small groups united in fellowship and service, ought to be present as one element in a larger understanding of the Christian faith. In the United Church we are in danger of losing these

(*Concluded on page* 18)

McDermid Studio

Edmonton Eskimos' Johnny Bright on Race Prejudice

It's Subtle and Hidden in Canada

RACE relations is far bigger than race conflict alone. It involves our system of morals and values and religious beliefs. Somehow, somewhere, we must find a way to build up the sagging moral concepts in our society. There exists a dangerous disintegration of Christianity as it is supposed to exist in our society.

Prejudice, discrimination and condemnation of fellow mankind are directly against the ideals and principles of Christianity. If we find elements of prejudice in our thinking, then we can't deem ourselves as true followers of Christianity and, in reality, we make a farce of the church.

The frightening thing about this evil prejudice is that many times we don't know that we are prejudiced. What is prejudice? What is discrimination?

Prejudice is a pre-concept formed about a person or a group of persons without a sound reason. As complex individuals we are capable of disliking a person or things that go against us, but this is entirely different from prejudice. It is normal for a person to have likes and dislikes, but not to live by prejudice, and discrimination.

Discrimination is the act of relegating a group or an individual to the role of a minority and the level of inferiority. This is done through segregation —limitation of occupations, and limitation of economical achievement.

The really disheartening thing is that we even let these two factors move into our religion; one of the greatest areas of prejudice exists in religion. Fifteen years ago we had three levels in society—upper, middle and low. It doesn't have to involve race to be prejudice.

The elements of prejudice and discrimination exist openly and in large quantities in the U.S. In Canada the prejudice is more dangerous because it is subtle and hidden. The history of the United States shows that prejudice and discrimination did not become a problem until the Negroes were freed from slavery and started taking the jobs away from the whites, and the fear of inter-racial marriage seemed a reality.

The scene in Canada is more nationality prejudice than racial prejudice, but the latter does exist. If the Indians ever start competing for equality, both economically and socially, then you will see a situation that you never thought could exist here in Canada.

Prejudice is learned. Those in the field of sociology know that an infant at birth has no behaviour and no nature. His environment determines his behaviour and his basic attitudes towards life and situations pertaining to life.

Teach a child that all peoples are entitled to differences in culture, dress and foods, which bring about different behaviour—the colour of skin does not make any difference.

People must become aware that pride as a human being is far more important than race pride or nationality pride. ●

• Theological Geography • Garden Party Special

Ad Lib

By J. A. DAVIDSON

FOR a year now I have been a member of the General Council's Committee on Christian Faith, and this has made me aware of what perhaps can be called the Theological Geography of The United Church of Canada.

One of the committee's major tasks recently has been to study the replies of presbyteries to the committee's report on "The Doctrine and Practice of Church Membership." It is hoped that this project will lead to a statement of quite definite principles to guide practice in the church on baptism, church-membership, and the Sacrament of the Lord's Supper.

The geographical aspects of the presbytery responses do have a certain fascination. British Columbia, on the whole, goes in for a friendly, open-necked approach to church membership and the sacraments. I suspect that those easy-going fellows out there think that the General Council put too many stuffed shirts on the Committee on Christian Faith.

Prairie churchmen are a little more conservative than their brethren on the coast, but not much. They, too, seem to favour a rather wide-open approach. There seems more theological concern on the prairies than in British Columbia —but, on the other hand, those prairie boys are not going to be intimidated by mere theologians.

The presbyteries of the central conferences are, generally, rather conservative — although, one suspects, in a number of cases it is the conservatism of unconcern. But here and there a sprightly argumentativeness breaks out; and in spots there is a trace of let's-not-offend-the-customer touchiness.

The presbyteries of the east coast provided a splendid assortment of replies: you name it and they've got it in the Maritime and Newfoundland Conferences. There seems to be deep, if rather spotty, theological concern in the Atlantic provinces — and there is some evidence of a determination not to be shoved around by those fast-talkers in Upper Canada.

All in all, the presbyteries—those that did take time to consider the report—did creditable and helpful work. And the replies and recommendations are being handled very respectfully and very carefully by the committee.

But, again at the level of Theological Geography, a rather disturbing fact emerges. It is significant that most of the city presbyteries ignored the General Council's request. The pattern of response suggests that the church is more alive theologically in town and country than in the large cities.

Perhaps the city boys feel that this whole project is just so much ecclesiastical taffy-pulling and that they have much more important things to bother themselves about. But I wonder if those who have declined to join in discussion at this study stage of the project will have the good manners to refrain from niggling criticism when the final report is debated at General Council.

Dateline: Newfoundland

By ELEANOR McKIM

HIGHLIGHT of the summer social season scene in St. John's is the Lieutenant Governor's annual garden party. The fact that all the city's clergymen, not just bishops, commanders and moderators, are invited, seems to indicate that the status of the church in Newfoundland is somewhat greater than in any other place I have lived. In any case, the fact that I am an appurtenance of one of these socially acceptable gentlemen assured me of an invitation.

The Newfoundland people have a flair for making any kind of a gathering into an occasion of importance, and the garden party provides great scope for elegance. Everybody who possibly can, attends, to see and to be seen. The men wore striped trousers, silk hats, uniforms if they were entitled to, and the clergy, of course, their collars. The women wore pretty summer dresses and very hatty hats. There is one woman who makes a hat each year especially for this occasion and wears it only the once.

As we inched down the line to be received I wished that the people who think that Newfoundland is a barren rock could see the perennial bed that bordered the walk. In full and beautiful bloom were delphinium, Canterbury bells, phlox and many others which I couldn't name. On the other side was a brilliant display of annuals, and here and there on the tree-shaded lawn were beds of roses and other flowers.

At one point the Aide-de-Camp adroitly manoeuvred my husband into line *ahead* of me. With a charming smile he murmured, "It may seem tough, but that's the way it is."

At the appropriate time our names were announced in ringing tones, and I had an odd feeling that the man was talking about someone else and almost looked over my shoulder to see where these people were.

The nicest thing about Lieutenant Governor and Mrs. McPherson is that they actually know who their guests are and something about them. I am happy to report that Mr. McPherson reads THE OBSERVER and was kind enough to admonish your columnist for missing an issue.

Now all of this would belong in a social column except that for me it illustrated that the church here has a larger place in the scheme of things than in other provinces in which I have lived. I wouldn't venture to say why — but here, we of the church are made to feel that the work we do is an honourable and important and *essential* part of the structure. This is a happy contrast to the sense I have often had in other places of being regarded with the same skeptical, half amused toleration that adults reserve for a child's belief in Santa Claus — a delightful fantasy — sentimentally nostalgic—maintained for the simple few and having nothing to do with the realities of money making, politics, or even, education.

Rev. J. A. Davidson

Mrs. E. McKim

Rev. V. Fiddes

Rev. G. Johnston

• Bogged Down

Ecumenical Frustration

By VICTOR FIDDES

IF a Christian has the right to become impatient, justification for impatience can surely be found in the kind of theological quibbling that has been going on now for years over this matter of mutual access to the table of the Lord.

I have not yet got over the feeling of frustration, even disgust, which I experienced at the 13th Biennium of the Canadian Council of Churches when a panel of theologians representing several confessional points of view brought in their report on Faith and Order. With regard to the Lord's Supper the attitude of two of the spokesmen was so inflexible as virtually to rule out recognition of the "validity" of the sacrament as administered in traditions other than their own. Fortunately the whole discussion moved on an academic plane and I had the feeling that the dialogue was mainly an exercise in casuistry. I expect that if the four theologians found themselves stranded together on a desert island they would soon evolve a form of sacrament valid for all of them.

It is hard to avoid the conviction that the method which the theologians are using to study "the nature of the problem" rules out the likelihood of their ever coming seriously to grips with it. They are bogged down in the historical approach. They are lumbering painfully over territory which the Holy Spirit has bypassed. They are trying to resolve ancient confessional difficulties at a time when the Holy Spirit is no longer interested in resolving ancient difficulties. "Let the dead bury their dead." They are forgetting that the sacrament is the sign of an active grace and that active grace cannot be treated merely as a conceptualized thing.

In South India, Christians of the very confessions that cannot come to each other's table in Canada have been breaking bread together for years. Someone asked the chairman of the commission whether any light could be shed upon its dilemma by the realization of this, but he was told that such considerations lay outside the commission's frame of reference. Why? Are we to assume that committees exist merely to keep problems alive? Is the Holy Spirit any more interested in ancient problems than in modern solutions? If we are going to bring the problem created by Cranmer or Luther into the picture should we not also consider the solution of a witnessing church in South India or a struggling congregation in a company town in northern Quebec?

Paul Tillich in the introduction to the first volume of his *Systematic Theology* has a word to say about fundamentalism which applies with no less force to those who seem intent on perpetuating the divisions that persist within the body of Christ:

> It fails to make contact with the present situation, not because it speaks from beyond every situation, but because it speaks from a situation of the past. It destroys the humble honesty of the search for truth, it splits the conscience of the thoughtful adherents and it makes them fanatical because they are forced to suppress elements of truths of which they are dimly aware.

• Youth on Fire

Ecumenical Encounter

By GEORGE JOHNSTON

WHAT'S the use of reporting on big church conferences? Very few people really want to hear about them. They weren't there. They missed the fun and the inspiration. How on earth then, can I persuade you that there was a "je ne sais quoi," that extra little something, that made Ann Arbor an experience that will not soon be forgotten by those who were there?

This particular gathering brought together 1,825 young people and senior denominational advisers for the first North American Ecumenical Youth Assembly. There were hundreds of USA kids from final year in high school, and large numbers from all years of colleges in Canada and USA. Many were in business or teaching or other secular occupations. For the first time there was a group from the Salvation Army, and it was wonderful to see them. One hundred and ten came from overseas.

As you would expect from a Christian conference, most mornings there were worship services of varied types, including Greek Orthodox, followed by Bible study and discussion groups. There were "distinguished speakers" and "firesides" for lots of talk. The worship had some unusual features, but the quite unique parts of this assembly were a disturbing play, *"Break Them in Pieces,"* showing the "lostness" of modern man; and a ripping, breezy musical called *"For Heaven's Sake,"* done by a professional Broadway cast in great style on the Sunday evening.

Some staid old ladies were shocked! But everyone with an ounce of red Christian blood in his veins roared his bravo. For it had fire and spirit that put John the Baptist in the shade. It had melody and Pauline theology and divine humanity that opened tired eyes and revived jaded faith. What a revue can do, it did: and the leader of the Bible study on Monday morning was glad to build on foundations it had laid, in order to press home the point that *religion is not enough.*

You may be sure that informal arguments and sing-songs in the quads of the University of Michigan helped immensely to make possible a genuine ecumenical encounter for these young people. Hundreds more now know that the Body of Christ is one, but is rent in sinful schism. Hundreds have seen that "others" are just as Christian or more Christian than "we." Hundreds have caught a vision and heard a call to God's service in the 20th Century that will give them troubled days and drive them into years of sacrifice. If they keep the faith, many a church this next year is going to hear from them.

Canada had 400 delegates at Ann Arbor. The whole affair was moving, exciting, and fruitful. Look out for young people who were at Ann Arbor for an ecumenical encounter! The fireworks are about to begin. ●

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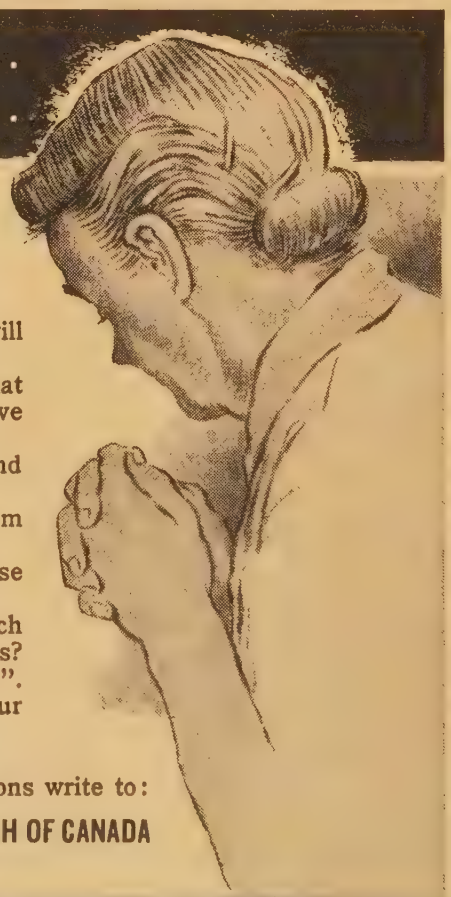

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(*Continued from page* 15)

emphases and we benefit greatly from our links with World Methodism because thereby from time to time those emphases are restored among us. All Christians in this world are fools for Christ's sake, but they are a lot healthier if there is a strain of Methodism in their madness.

A tail-piece. Dr. Douglas Smith, minister of Dominion-Douglas Church in Montreal, said to me as we emerged from a busy session, "I was born and reared a Methodist, but after 35 years in the United Church, this high-pressure denominationalism comes as a shock." And then he added darkly, "And some people want to turn the United Church into just one more denomination!" I wonder what—and who—he meant? ●

Danger: People Reading

(*Continued from page* 13)

colourful in that they use every device of the writer, the artist and the printer to make their impact; challenging in that they confront readers with the purpose of God for every aspect of their lives today; Christian in that they try to interpret that challenge in terms of the mind of Christ.

Here are their names, and the readers for whom they are published:

WONDER, for grades one to three (ages 6, 7, 8), with a page for the preschooler (4 and 5 years), edited by the Rev. Robin Smith;

DISCOVERY, for grades four to six (ages 9, 10, 11), edited by Audrey P. McKim;

HI-VENTURE, for grades seven to nine (ages 12, 13, 14), edited by Heather Dau;

ONWARD, for senior teens, young people and young adults, edited by Frances Russell.

A great many people have a hand in planning the papers. The Rev. Peter Gordon White and the Rev. Wilbur Howard head the team of editors. The Rev. Frank Brisbin and his Committee of Sunday School Publications guide the overall policy, while each editor is backed by an advisory committee.

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And the Church's Weapon

A NEWS FEATURE

LUTHERAN Bishop Otto Dibelius of Berlin last month told a German radio audience that the Berlin crisis involves not only the fate of that city, "but also the relationship between the Big Powers and thus the fate of the whole world."

Just a year ago, Bishop Dibelius was preaching once a month in the old Marienfeld Church in East Berlin. There he denounced communism. East German communists used to placard East Berlin with denunciations of Dibelius and gave tourists passing through the Brandenburg Gate a pamphlet entitled "The Strange Case of Otto Dibelius." It quoted from pre-war speeches in which he praised Adolph Hitler.

Last September, after he had preached his first sermon following the summer vacation, the Marienfeld congregation gave him a standing ovation. Then they took communion together. The following day the placards were torn down.

On a visit to Toronto last November, Bishop Dibelius confided his fears that Christianity might be destroyed in East Germany. He insisted that the then existing status of Berlin must be maintained to permit the German people from East and West to meet and share ideas.

Last month, in Berlin, he said that in the present situation "our churches' only weapon is prayer."

Meanwhile, three million members of the United Presbyterian Church in the U.S.A. were called upon by their moderator to pray for a peaceful solution to the Berlin crisis, and "for the guidance of God in the decisions by the heads of state."

Other developments in the ever-changing Berlin situation:

Roman Catholics throughout East and West Germany were called upon by their bishops to intensify their "ardent prayers for the church's freedom, German re-unification and world peace."

Soviet Zone authorities barred Dr. Kurt Scharf, chairman of the Council of the Evangelical Church in Germany, from returning to East Berlin after he had paid an eight-hour visit to West Berlin on official business.

Rabbi Maurice Eisendrath, president of the Union of American Hebrew Congregations, said: "There can be no further delay in bringing the explosive question of Berlin into negotiations at the United Nations, or in face-to-face relationships between the contending powers."

Canadian and American women's groups wired their governments condemning Soviet resumption of nuclear weapons testing.

The Archbishop of Munich, Julius Cardinal Doepfner, said that the closing of the border between East and West Berlin was "a dark day of grave consequences in the history of the German people and the Catholic church in Germany." •

Bishop Dibelius
". . . the fate of the whole world"

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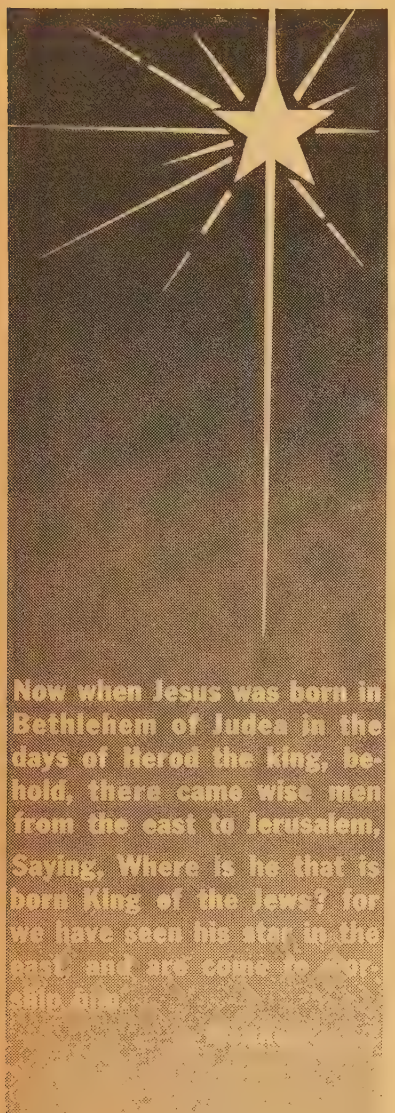

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Reviews

About Books: by Grace Lane

WHEN a new translation of the Scriptures is released to an eagerly waiting world—if one may judge by the speed with which the *New English Bible* was bought—what happens to the older versions?

I put this question to Bernard Neary of Thos. Nelson and Sons, publishers of the *Revised Standard Version,* whose exclusive rights expire next year.

"It has stimulated our sales," he said. "There's a renewed interest in the Bible, and people want to compare texts."

The English-speaking world owes Nelson's a debt for underwriting the RSV when no other publisher would risk the investment. It has paid off handsomely—12½ million copies in the nine years of its existence—and now five other Bible publishing houses are impatiently waiting to print it too.

The copyright is owned by the National Council of Churches (U.S.A.) and the royalties have been substantial. Because of historic associations, the Canadian Council of Churches was given $18,000, and it is financing a three-year project on the "Use and Understanding of the Bible," under the direction of the Rev. Francis Vipond.

Gordon Bray of The United Church Publishing House, says the *King James Version* has lost no ground either. "To many people, there is only one Bible," he says. "Nothing elbows it out."

This is good news to those of us who love its sonorous cadences, its soaring phrases, and would have our children love them.

However, the new translations are most valuable complements. John Steiner, writing in *The Reporter* (March '61) calls the NEB "a lucid, erudite page boy, carrying the train of its majestic ancestor, and by an occasional discreet tug, showing it the right road."

Good theology basic to good architecture

The Architectural Requirements of Protestant Worship. (Victor Fiddes. Ryerson, $5) by Kenneth Cousland.

I heartily recommend this book to ministers and laymen. If its principles were followed, there could be a significant renaissance of a church architecture that is at once contemporary and true to what is permanent in the expression of the Christian faith.

It is from the pen of the chairman of the Standing Committee on Architecture of the United Church, and it is a valuable contribution. In his introduction the author states that "the basic requirement of Protestant architecture is that of a shared ministry of word and sacrament which is carried on in an environment of spiritual intimacy" and he develops this thesis in relation to the theological requirements of public worship and Christian education. He shows convincingly that the recovery of good architecture for Protestantism is primarily a theological problem in that it calls for a clear understanding of the nature and function of the Church and the meaning of worship.

Mr. Fiddes deals with these basic concepts against the background of the historical requirements of worship, with particular attention to the early church and the churches of the Protestant Reformation. He then goes on to discuss their relation to the present situation and gives a thoughtful analysis of various aspects of function and design. His concluding chapter offers six interesting solutions to the problems that have been considered, five of them new United Church buildings.

Excellent illustrations enhance the value of this book. Liberal use is made of photographs, sketches and plans, well reproduced on good paper. The Ryerson Press is to be congratulated on a fine piece of work. A special word of commendation should go to D. M. Chapman for his striking jacket design.

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The "impossible does happen"

Show Me A Miracle. (The Rev. J. Jerry Cacopardo and Don Weldon. Clarke, Irwin, $4.50) by Mary Brandon.

This extraordinary story of a man's struggle to reach a nearly impossible goal, would seem hardly credible if it were fiction. But told by an established United Presbyterian (U.S.A.) Church minister with the help of Don Weldon, it makes a fascinating documentary of what a man with determination and no self-pity can accomplish.

The Rev. Jerry Cacopardo was the son of Italian immigrants. His mother believed strongly in witchcraft and the "evil eye." There was no family religion whatever. In the part of Harlem in which Jerry grew up, a father's proudest boast was that his son had never been in jail.

Due to poor eyesight, Jerry left school before completing Grade 8, and went from job to job until, when he was 27, the blow fell that changed his life completely. He was convicted of a murder of which he was innocent, and sentenced to 30 years in prison.

Shocked to the core, Jerry decided if he were ever freed, to lead the most useful life he could. From then on, his passionate aim was to become an ordained minister.

The tale moves at a lively pace. His struggles and studies during 16 years in prison, his release and tragically short marriage, his final graduation and the reaching of his shining goal, leave the reader breathless and admiring.

Hats off to the Rev. Jerry Cacopardo!

Jesus of Israel

By Marchette Chute. (Clarke, Irwin, $3.50.)

Reviewed by R. C. Chalmers.

Here is a fresh approach to the story of the central figure of the New Testament. The author does not concern herself with traditional theories about many of the events in the life of Jesus but endeavours to see them through the eyes of Jesus' contemporaries and the thinking of his times. The result is a fascinating and reverent study of the Master.

Miss Chute has done a lot of research prior to the writing of this book. Her intimate knowledge of life in Palestine 2,000 years ago, the folk-ways, habits, and beliefs of the people is evident in every chapter.

For example: "The beaches of the Sea of Galilee were clean and sandy, and the bright blue water was excellent for drinking. The River Jordan entered at the north end of the lake and flowed through its entire length, so that there was a constant supply of fresh water and excellent drainage, and fish could be found there unlike any others in Palestine. . . The only drawback was the threat of sudden storms, which were born in the surrounding hills and came without warning" (p. 78).

This book seems to have been intended for young people but should not be confined to them. While obviously not a book for New Testament scholars, nevertheless it is a racy and attractively-written narrative of the life of Jesus.

The Son of Jesse

By Gwyn Jenkins. British Book Service (Canada), $4.25.

Reviewed by Dorothy Dumbrille.

The story of David, son of Jesse, is one of the best in the Bible for "novel" treatment, jammed as it is with drama, adventure and romance. Gwyn Jenkins takes the Bible account and clothes it in living, breathing flesh. We follow David from his boyhood on the hills of Judea to the throne of Israel.

This is a story of intrigue, of violence, of brute force and savagery, but through it all shines the knowledge that David had been the chosen of God. In David's day, explains the author, Hebrew civilization was in the crucible of time, and the later elements which have richened the alloy had not then been added: thus it was "boiling and bubbling over the relentless flames of an ever enlightening conscience."

David was, in some ways, a man to be pitied, victim of his own mistakes and weaknesses; a man being pulled in diametrically opposite directions by humanity's two greatest would-be possessors. What they are, says Jenkins, in his Foreword, he leaves us to discover. Which of them wins, he leaves to our "respected" opinion.

In spite of the bloodshed and savagery, the taking unto himself of so many wives, and other barbaric episodes in the book, I cannot see that civilization has come to much greater heights of decency in our own time. The ovens of Germany, where so many human beings were murderously done away with, seem more hideous than open battle, and the filth we encounter in daily life seems even more degrading than any escapade of the tempestuous David. One thing comes out strongly in the story—that there was no magic—in regard to the fall of the mighty Goliath. David was not a small boy with a forked twig and a pebble, but a powerful young man, trained in the use of the sling. The stone was probably larger than a cricket ball and the sling was of impressive heaviness and size, used by the shepherds in their work.

In a Nut Shell

Christians In An Industrial Society. (Richard Taylor. S.C.M. Press, $1.75).

Richard J. Line heartily recommends this "hard-hitting, prophetic little book." It deals with the relation — or lack of relation — of the church to the industrial worker. Taylor, a chemical engineer, trained for the ministry in an attempt to bridge the gap. As preparation he worked for a year as a "hand" in a Sheffield steel mill, so he knows the temper of workers in a unique way. Through the book's pages we meet some of them. This volume is practical, provocative and challenging.

Play Activities for the Retarded Child. (Bernice Wells Carlson, David R. Ginglend, Welch, $4).

A first-class addition to the growing body of material to help a retarded child. The games and other activities are

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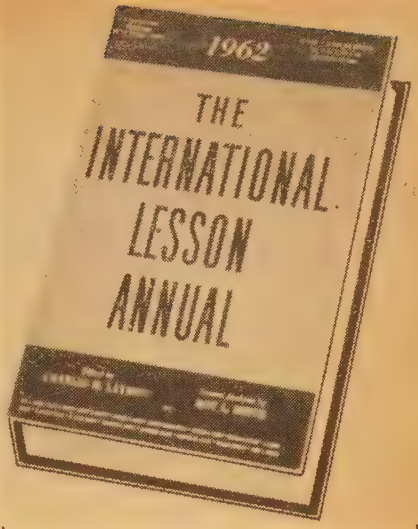

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Fort Erie, Niagara Presbytery, Central Avenue. Vacant Sept. 30th. Salary and expenses $5,300. Contact L. V. Miller, 309 Highland Ave, Fort Erie, Ont.

Glencoe, Ontario, one-point charge, vacant July 15, 1961. Furnished parsonage; modern schools; 30 miles from London. Salary above minimum. Interested ministers please contact — K. N. Reycraft, Box 195, Glencoe, Ontario.

Hamilton, Ontario—Calvary United Church pulpit vacant July 1st, 1961. Interested parties contact Mrs. F. Rowell, 72 Duncombe Drive, Hamilton, Ontario.

MINISTERS—Continued

London, Ont. — Centennial United Church pulpit vacant September 1, 1961. Please direct enquiries to Mr. A. D. McIntyre, 414 Scenic Drive, London, Ontario.

Saint John, N.B., Portland United vacant September 30, 1961. Interested ministers contact Mrs. R. H. Cunningham, Secretary, Pastoral Relations Committee, Portland United Church Office, Saint John, N.B.

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Assistant Minister required for Empress United Church, London, Ontario. Address replies to: Pastoral Relations Committee, c/o the Church.

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Eskimo Sculpture. (Jorgen Meldgaard. Ryerson, $3).

A valuable study of now very fashionable Eskimo art by a Danish archaeologist; well illustrated. Eskimo carvers owe much to missionaries, traders and civil servants, who encouraged them. They have reached their present very high standards all within the last 12-15 years. (J. A. Davidson)

The Man Who Had To Hang. (Louis Riel: E. B. Osler. Longmans, Green, $5).

Really a full-length biography of Louis Riel, and a sober study of the grievances of his people, the Métis of the Canadian west. It's a brilliant defence of "the man who had to hang." (J. A. Arnup)

THE MEN WHO PONDER

(*Continued from page* 12)

happened to the Church of South India. And it happens whenever we discuss union with other churches."

While the world is likely to judge the United Church by its published works, Canada judges by the ministers and people. United Church ministers, although well-trained in good schools, often do succumb to the pressure of the practical and become better pastors and administrators than theologians. It is obvious that many ministers from Great Britain are theologically keener than their Canadian brethren. The committee gets great help from them. It is to be usually expected that they will not equal Canadians and Americans in practical skills, or even pastoral concern. Some Canadian-born scholars claim that, like TV personalities, they have to emigrate to the U.S.A. to get recognition.

But it is apparent that the people who sit in the pews are becoming more impatient for good preaching, and solid teaching.

For 36 years, every church in the world that has seriously considered church union has turned with interest to the experiment in Canada. As the years pass and the church union grows the basic doctrines and the new publications of the United Church will be increasingly studied abroad. This itself will force the theologians of the United Church to work hard.

Now the pressure is increasing from within Canadian borders. There may be a few laymen who will still complain that they don't know what the United Church believes or teaches, but no

many. And the indications are that more of them will insist that their ministers continue to be good organizers, conscientious pastors, able administrators and also be well grounded in doctrine—able to nurture their people in the faith of the Church of Jesus Christ. ●

TAIZÉ:

(*Continued from page* 9)

music such as Beethoven's Fifth, or one of the brothers reading from devotional literature.

I asked Brother Gerard what he missed most when he left law school in Paris to join the community. "Ketchup," he replied with a wry smile.

Although the brothers agree to remain single, they stress that they feel no superiority of celibacy over marriage for everyone. A book on the subject of celibacy and marriage by Max Thurian, the "sub-prior", outlines the theological and historical reasons for such individual choices and sacrifices in furthering the total witness in the church. The community expresses its views in a quarterly entitled, "*Verbum Caro.*"

Strict obedience to the prior is mandatory, and yet the charity which pervades this concept in fact issues in a "non-authoritarianism." One is impressed with the relaxed atmosphere in which the brothers become "transparent" in one another's eyes, sharing their common problems, strengths, and weaknesses, and in doing so gaining personal identity and strength of character.

A Tribute

As I knelt in the chapel for evensong on my last day in Taizé, the daring and imagination of this whole venture struck me. When the voices of the brothers blended vigorously in the first psalm of praise I could feel that worship, prayer, devotion, and action were inextricably bound up in the Taizé way of life. Their music, characterized by the traditional Gregorian chant in a modern idiom (for which they won the Grand Prix for liturgical music in France, 1955), and the modern stained glass windows (designed by the community artist, Brother Eric) revealed the exuberant creativity which builds on the old but transforms it.

And as my train pulled out of Taizé and I glanced up for a last fleeting view of the chapel spire, I thought to myself: "Now that is a bold and courageous idea. Maybe the Protestant church has now reached the kind of maturity which supports such diversity without sacrificing its own essential unity." ●

The Question Box

We welcome queries to this box, and we will try to answers questions briefly. But please be brief. We may take the liberty of re-writing questions and combining several similar questions in one.

Q. *I disagree with the United Church belief concerning infant baptism. Does it not say in Mark's gospel that we are to "repent and (then) be baptized." A baby is not capable of rejecting or accepting Christ. And did not Luke record "they that gladly received his word were baptized. Finally, in Acts 8, Philip baptized the eunuch only because he believed with all his heart. Also, the actual Greek translation of the word "baptize" is always "immerse." Why does the United Church practise an institution which seems so evidently contrary to scripture?*

A. Because it's not contrary. Since early days of the church, all the members of a family were baptized. Why did Paul baptize his jailer "and all that were in his house," (Acts 16: 32), if children of believing parents are not included? This and other texts do not "prove" children were baptized, but the New Testament, *and* the custom of the early Christians support our policy. The same for immersion. Did the Philippian jailer have a lake in the back yard?

Q. *Would a United Church minister consent to marry a couple when one is a Christian and a member of the United Church, and the other is not a Christian, but has strong religious beliefs?*

A. Most of them would.

Q. *Is the use of chimes in the sanctuary, either before or after the sermon, considered out of date, or inferior organ music, as there never seems to be a time for their use?*

A. We understand many top-flight organists don't like them. They have given us many reasons, all of which left us rather confused and unimpressed. Some congregations can be a little too sentimental about chimes, though.

Q. *I have a girl friend who is a Roman Catholic. She wants me to go to her church some time and I would like to, but she says she cannot come to mine. My parents say I can attend hers if she attends ours, but not otherwise. Don't you think I should be permitted to go to hers, anyway?*

A. We don't want to get into trouble with your parents, but we do think it is a good education to attend other churches, including Roman Catholic. However, it must be remembered that Roman Catholics are denied the freedom Protestants have. She could get permission from her priest to attend a wedding in your church. Perhaps your parents might consider that a fair exchange.

Q. *A century ago, our church building, which includes the basement Sunday school, was built and dedicated to the worship and glory of God. Is it proper to allow dancing in this Sunday school room?*

A. We repeat: The United Church does not lay down rules on such matters. It is the responsibility of the local session. We're a bit prejudiced on this sort of thing, too, but only those in the local situation can deal with these troublesome questions properly.

Q. *We have a young minister, a bachelor, who seems to be getting pretty deeply involved with one of the young Sunday school teachers. She's a nice girl, but she has had very little education. Some of the older women, including my mother, think it's a shame, and that a minister ought to marry someone with a good education. They are thinking of taking it up with the Superintendent of Missions — very quietly, of course. Do you think they should?*

A. No.

THE WORLD AROUND US

Religion, churches and people in action

Relax Adoption Laws

Legislation which came into effect in Manitoba last month, permits natural mothers, in releasing children for adoption, to stipulate that they do not mind what religion the children are taught in their new homes.

The old law made it mandatory that the children be brought up in the religion of their natural mothers.

A spokesman for the Metropolitan Toronto Children's Aid Society told **The Observer** the Manitoba move was a complete departure from long-standing custom, although many CAS officials have been talking about the need for such a change.

The reason behind the change, one official thought, was because there are usually more Roman Catholic children in need of homes than there are adopting couples.

Ontario law stipulates that insofar as possible, a child must be placed in a home of the same religion as the natural mother. The regulations are the same in most other provinces, the CAS spokesman said.

Methodists Honour Canadians

Two Canadians have been named to world bodies of Methodism. The first is Rev. Dr. Ernest E. Long, Secretary of the General Council of the United Church, who has been made a member of the World Methodist Council. Mrs. J. Y. MacKinnon, president of the Dominion Council, Woman's Association, has been appointed treasurer of the World Federation of Methodist Women. The appointments were made at World Methodist meetings in Oslo.

The council is the governing body of the 40-million-member World Methodist Federation, a loosely-knit body of Methodists throughout the world, similar in organization to the World Presbyterian Alliance. President is Bishop Fred P. Corson of Philadelphia.

The council met in Zurich last year, Oslo this year, and it has been suggested that Halifax might be a good meeting place in the future.

Nazarenes Big Givers

Per capita giving of the Church of the Nazarene membership reached a new high of $142.33 in the past year, compared to $28.02 per year 25 years ago.

The Missionary and Maintenance Department reports that the per capita giving in the United Church is $115.01 per year (among users of envelopes). Of this sum, $20.08 goes to the M and M Fund. If the total membership of the United Church is included in the figures, the per capita giving is $65 of which $8.11 goes to the M and M Fund.

Immodest Dress Criticized

Foreign women tourists travelling in the Holy Land have been warned they must wear "modest and decorous" dresses, particularly when visiting the holy places in Jerusalem's Old City and Bethlehem, both under Jordan control.

A Jordan radio broadcast said that shorts had been worn by foreign women visiting the Mosque of Omar, a Mohammedan shrine in Jerusalem, and the Church of the Nativity in Bethlehem.

In Europe, too, many churches have signs in the entrances suggesting headdress and shoulder coverings.

M and M Gifts

Conference givings to the Missionary and Maintenance Fund show a 5.8% increase over a year ago, with a total of $3,794,234 against $3,584,416.

By conferences (1960 figures in brackets): Newfoundland, $43,172 ($42,391); Maritimes, $310,623 ($292,035); Montreal and Ottawa, $377,463 ($350,353); Bay of Quinte, $289,365 ($277,144); Toronto, $758,650 ($714,508); Hamilton, $548,603 ($521,578); London, $454,046 ($433,764); Manitoba, $223,416 ($216,445); Saskatchewan, $218,318 ($199,849); Alberta, $278,478 ($238,583); British Columbia, $255,771 ($249,932); Donations, $36,329 ($47,810); One Dollar Club ($24).

A Home Town Girl

Edmonton paid its respects to a "home town girl" last month, when the Hudson's Bay store held an autograph party for Miss Audrey McKim, editor of the United Church's **World Friends.** She grew up in Edmonton and taught school there.

Miss McKim's five juvenile books were featured at the party. Her latest is "Lexy for Short." One of her books, "Andy and the Gopher," won honourable mention in a Canadian contest for children's stories.

Gospel Writer Stamps

For the first time in history, the four gospel-writers of the New Testament are being honoured on a series of postage stamps.

Portraits of Matthew, Mark, Luke, and John have appeared on four stamps for regular use in the Switzerland postal system. They went on sale September 18.

New Fred Victor Opens

Only the official records of the church would have told that Rev. Dr. James I. MacKay, well-known Home Mission superintendent, had reached the age of 70. With his resignation came a two-year assignment as co-superintendent (with Rev. Dr. Wesley Hunnisett) of the new Fred Victor Mission in Toronto.

It was a natural appointment, because Dr. MacKay had so much to do with the building of the new mission.

His new duties will be to supervise the

Second stage of Toronto's Fred Victor Mission was officially opened last month. The old mission building (left), downtown landmark for many years, and the new establishment (right). There is a chapel, accommodation for transient men, goodwill industries, and a home for 65 older men.

65 senior citizens who will now find their home in the mission residence, and to organize the Goodwill Industries of the mission.

Official opening of the institution was held on September 10.

Deaths in the Church

The Rev. Dr. William Deans, 77, died August 23 at White Rock, B.C. He was received into full connection in 1918, and retired in 1959.

The Rev. Edith Marguerite Cosens, 35, who served in Japan as a missionary, died August 24, at Uxbridge, Ont.

Mrs. Henrietta E. Stevenson, 93, widow of the Rev. John S. Stevenson, died August 10 at Kettleby, Ont.

Mrs. Margaret Feir, 88, widow of the Rev. H. Feir, died August 23 at Penticton, B.C.

Mrs. Jennie Langford, 94, widow of the Rev. Charles Langford, died at Aurora, Ont., on July 16.

Mrs. Evelyn R. Delve, wife of the Rev. W. T. R. Delve of Laidlaw Memorial Church, Hamilton, died August 26.

Tend War Graves

More than 5,000 Protestant and Roman Catholic young people spent some time last summer remodelling and tending the graves and garden sites of war cemeteries in France, Italy, Finland, Denmark and Tunisia.

The project was under the joint auspices of the YMCA and the German Catholic Kolping organization, in co-operation with the German Association for the Care of War Graves.

The West German Government assisted with the financing. A young Jesuit priest, Theobald Rieth, started the movement in an effort to promote peace and international understanding.

Ray McCleary Resigns

The Rev. Dr. Ray McCleary, who suffered a stroke some months ago, has resigned as secretary of the Missionary and Maintenance Department, and at the instruction of his physician will take a six months' respite from work and then decide his future ministry.

Reluctantly, Dr. McCleary had to turn down an invitation to return to Wood-Green United Church for special duties. While physically he has not yet recovered from the effects of the stroke, Dr. McCleary is in good spirits.

Homewood photos

Dr. Wesley Hunnisett, long time superintendent, peeks inside while co-superintendent Dr. J. I. MacKay waits patiently for start of official opening service.

Movie of Red-cap

For 15 years a Negro red-cap at New York's Grand Central Station conducted prayer meetings in a darkened coach three times a week. Now Ralston C. Young's long service has been recognized by the Episcopal Radio and Television Foundation of Atlanta which is making a movie of the red-cap's life.

Congo Doctor Shortage

Protestant mission hospitals in the Congo are suffering from a serious lack of doctors and are being swamped with patients, according to Dr. Glen Tuttle, American medical missionary and head of the Congo Protestant Relief Agency.

He reported from Leopoldville that there has been a marked decline in public health as a result of these conditions.

Before Congolese independence there were 750 doctors, mostly Belgians—one for every 20,000 persons. Now there are only 250 qualified practitioners, including those brought in temporarily by the World Health Organization and Dr. Tuttle's CPRA.

From Here and There

Unity talks are mooted between the Presbyterian Church in Ireland and the Congregational Union in Ireland. . .

The 14th World's Christian Endeavour Convention is slated for Sydney, Australia, in August, 1962. . .

Canadian children will again share their Hallowe'en pranks with UNICEF, collecting money for needy children throughout the world. . .

A move for church unity that would join North American Lutheran groups into a 3 million-member Lutheran Church in America, was approved recently by Canadian Lutherans at Kirkland Lake. . .

A Canadian TV program recently referred to the Mennonites of western Ontario as "Amish", confirming a report from Washington that Mennonites prefer to be called "Amish". . .

A Czechoslovakia Baptist convention at Windsor, Ont., expressed the view that Baptists should be much stricter about the qualifications of people about to be baptized. . .

The National YPU has undertaken to raise $8,100 to send four youth delegates to the World Council of Churches meeting in New Delhi. . .

In Cleveland, plans are going ahead for a big conference on the church and social welfare, October 23 to 27. Some 175,000 churchmen and social welfare workers are expected to listen to the keynote address by US Secretary of Health, Education and Welfare Abraham A. Ribicoff. . .

There's a new record available called

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HON. R. W. MACAULAY, Q.C.
MINISTER

S. W. CLARKSON, Deputy Minister

"The United Church Women — a New Look," designed to help congregations, presbyteries and conferences as they organize for 1962. . .

Theme for the new year Mission study is "Churches for New Times," and the Board of Information and Stewardship has prepared some attractive and useful literature for promoting the program. . .

A Japanese student, Stephen K. Hall, of the International Christian University, has been granted a "demonstratorship" in the chemistry department of the University of Toronto. . .

Canadians who met Pastor Martin Niemoller during one of his Canadian tours, will be pleased that he is recovering from his recent motor accident, and is out of hospital. . .

Canadian Ambassador to Japan, William F. Bull, will officiate at the presentation of 14 Canadian paintings to the library of the International Christian University this fall. . .

Ontario Attorney-General Roberts told a Sarnia audience that he doesn't like the new version of the Bible's translation of "Scribes" to "lawyers" and linking them with pharisees and hypocrites. . .

A children's TV program called "Davey and Goliath," produced by the Lutherans, and seen on 200 stations in Canada and United States, is provoking favourable comment in the industry. . .

Ontario's liquor laws have been amended to allow for the use of liquor in synagogues for Sunday weddings and other church celebrations. . .

October is United Appeal Month across Canada, and the Canadian Welfare Council reports that "churches play a large part in the work of community welfare councils. . .

Rev. R. E. Gosse has completed 21 years' service as minister of St. Paul's United Church, Long Branch, Ont., and was presented with a camera and other gifts. . .

The Rev. Frank E. Ball was inducted as minister of St. Paul's United Church, Cornwall, Ont., on September 15. . .

The Rev. K. T. Smits has been inducted as minister of St. Stephen's United Church, Toronto. . .

On African Scene

Back home from a month in Northern Rhodesia and five days in Leopoldville, the Rev. Roy E. Webster, associate secretary of the Board of Overseas Missions, reports that Canadian missionaries are highly respected by their African co-workers because they feel that Canadians are free from racial prejudice.

Mr. Webster spoke well of a school operated by the mine owners in Northern Rhodesia. In Leopoldville he found the UN Nigerian police of good character and well-liked. While the great copper industry in Katanga Province provides money and work, in Leopoldville the economy suffers because of lack of trained leadership, Mr. Webster noted.

The Pacifist Viewpoint

The International Fellowship of Reconciliation, a religious pacifist group, meeting in Nyack, N.Y., has charged that both the Eastern and Western power blocs are "endangering the peace of the world" by their "belligerent statements and actions in the Berlin crisis."

Ads Get Results

Religious leaders in Britain are studying plans for an interdenominational advertising campaign in British newspapers, magazines and on the air. It would follow the pattern of the "Religion in American Life" series which has been conducted for 10 years in the United States.

In Canada, Air Marshal W. A. Curtis, chairman of the Committee on Religion in Canadian Life, has announced the appointment of Joseph A. Chambers as treasurer. The committee's membership

THE MUSIC MAKERS' CORNER

by Fred. J. Howard

MANY of you have handicaps; not trifling matters like a smaller weekly allowance or fewer clothes than your chums, but something real that prevents you from reaching a goal.

If your fingers behave as thumbs, you will not become a pianist. If you draw a cow in a field which is mistaken for a ship at sea, you will not be an artist. You may be a slow learner, or if you are brilliant, it may be difficult for you to take second place.

Some people seem to be able to do the impossible, as if there were no obstacles in the way, but they toil upwards through the night while their companions sleep, and they seem to have unlimited energy.

Beethoven wrote many of his greatest compositions when he was totally deaf. Bach and Handel became blind. Mozart and Schubert wrote their music while struggling against poverty. Edison had no handicaps but was confronted with almost insurmountable problems: it took him nearly seven months to make the phonograph (his new invention) pronounce the letter *S* three times in the word *species*, but he succeeded.

Recently a youth who became a champion runner obtained a first in ten Grade 13 subjects. To overcome a financial handicap he took on an early morning paper route.

There are men living today who have become public speakers but who once were stutterers; and others were in the stupid section of the classroom until they were discovered by understanding teachers who knew how to guide them in proper methods of learning.

I know this Corner is for teen-agers instead of children this time, so please, teen-agers, with your abundance of energy, in spite of handicaps that you may have, reach for that star.

Homewood

Dr. J. A. Fraser chats with couple at church booth at the Canadian National Exhibition. 8,000 visited the display.
(See story "Church at the Ex")

RCAF photo

The Rev. R. M. Goodall instructs Air Cadets at summer camp on west coast. 600 western boys attended air camps.
(See story "Special How To Course")

includes laymen from business, industry, public relations and government, and the clergy. It represents the major communions in Canada.

The committee's theme, "Worship Together this Week," is appearing in the press, billboards, radio and television.

The United Church's Board of Evangelism and Social Service has been sponsoring a series of advertisements in **Macleans Magazine**, and officials report a good response.

Handouts for Ministers

A minister's salary should not be computed at a level that would anticipate his accepting clerical discounts for goods and services. And a minister should not find it necessary to keep fees for weddings, baptisms and funerals. These fees should go into the church's treasury.

These were some of the findings of church administrators meeting in Warwick, N.Y., under auspices of the National Council of Churches.

They also found: many ministers underpaid, inadequate provision for pensions and insurance, and unsatisfactory personnel practices for secretaries, janitors, and other employees.

The administrators noted that the day of the church bazaar is almost gone as money raising methods increasingly exclude commercial activities.

Hits "Jazzed-up" Evangelism

Not secularism or communism, but the "jazzed-up" remnants of evangelism as found in New York's Times Square and Sunday radio preachers," constitute the greatest menace to the Christian Church today, Dr. Arthur R. McKay, president of McCormick Theological Seminary, Chicago, told the congregation of First Presbyterian Church, New York, recently.

The theologian also charged that many church members are guilty of "bibletry," or making the Bible the object of their faith instead of God who created it. He urged that we forget what lies behind and strain to what lies ahead in the calling of Jesus Christ.

The Church at the Ex

More than 8,000 visitors to the world's largest fair, the Canadian National Exhibition, stopped to make inquiries at the United Church exhibit. Fifteen hundred of them signed the guest book and indicated the church they attended.

It was the first time the United Church had prepared a display at the CNE. The booth featured a large globe suspended over an open Bible. The mission of the church was shown in illuminated coloured and black and white photographs.

Workers gave out over 2,000 copies of the Catechism, 5,500 miniatures of the United Church calendar, and other literature.

Other religious organizations exhibiting at the "Ex" were Gideons International, Knights of Columbus, Baha'i, Christian Science **Monitor**, Oriental Missionary Society, Legion of Mary, the Salvation Army, and the Christian Businessmen's Committee.

Indian Camp Meeting

John Snow, United Church student minister who is spending his second summer as missionary among his own people, recently conducted the first annual Stony Indian Camp meeting at Eden Valley Reserve, High River Presbytery.

Mr. and Mrs. Snow have now left for Phoenix, Ariz., where Mr. Snow will complete his education at Cook School and Phoenix College.

That Anglican Narcissism

Anglican Bishop F. H. Wilkinson of Toronto told the 109th annual synod of his diocese that the church should engage in united community projects with other denominations to reach unchurched people.

He complained that the church has been "ineffective in meeting human needs in several areas of Toronto" because its members are inclined "to look to the past and engage in typical Anglican narcissism."

As a result of a joint endeavour with other communions, the church could reach out in inadequately churched areas where above everything else people need the influence and witness of Christian friendship and love, he said.

Heads 12 Million Women

A New York woman, Mrs. David D. Baker, has been named associate general director of United Church Women, a general department of the National Council of Churches embracing the activities of some 12 million church women throughout the United States.

A Special "How To" Course

Air cadets attending summer camp at Sea Island, B.C., got something a little different than the lessons and instructions in the official manuals. One of the basic items on the camp agenda was training in character, citizenship and leadership.

Six hundred Air Cadets from points west of Winnipeg to the coast attended summer training camp.

The instruction in character-building was given at Sea Island by F/Lt R. M. Goodall, summer camp padre and minister of Sixth Avenue United Church, New Westminster.

Now a Girls' Town

The founder and director of Boys' Towns of Italy, Msgr. John Patrick Carroll-Abbing, has now established a "Girls' Town" in Rome for orphaned girls, 10 to 18, and placed a nun, Mother Dominic Ramacciotti in charge. An imposing villa on the Via Trionfale is used as headquarters.

Mother Dominic, who formerly worked in Washington and Baltimore, dresses in tailored suits and smart shoes. Forty girls are housed at a time, and the girls are trained to become governesses and nurses.

In Canada the Catholic Women's League of Ottawa has launched a program to befriend women inmates of penitentiaries while in prison and on their release. First step will be to arrange pen

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pals for women prisoners. Main aim is to reintegrate the women into society tactfully and to help them find employment.

Mrs. Marguerite M. Burns, of Halifax, is national president of the CWL.

Church Mission Blocked

Clerk of the United Presbyterian Church of the USA, Dr. Eugene Carson Blake, told a recent youth assembly in Ann Arbor that youth should play its part in getting to the heart of the problem of church unity.

He said that "the church is not a club, but a mission, to make known the Gospel of Jesus Christ to the world. We are beginning to see that the divided state of the Christian Church is blocking its mission."

With Jazz and Coffee

Dr. S. Barton Babbage, dean of St. Paul's Anglican Cathedral in Melbourne, Australia, is off on a year's travel around the world, studying and lecturing.

The dean recently started a Sunday "Coffee Den" in the crypt of his church where teenagers dance, listen to jazz and drink coffee in a candle-lit atmosphere.

Provide Better Acoustics

Architects of Roman Catholic churches have been told by Miss Ade Bethune, editor of the **Catholic Art Quarterly**, that they ought to provide in their church designs acoustical properties that would make congregational singing "as easy as singing in the bath-tub."

Roman Catholics, not known for their congregational singing, were told by Miss Bethune that church buildings can be so constructed that singing is a pleasure. She recalled that the late Pope Pius XII had expressed the wish that the laity participate in the Mass by singing or responding in unison. It was Miss Bethune's view that church acoustics can be a serious stumbling block to congregational responses.

School Bomb Shelter

A Roman Catholic school in Parma, Ohio, has made preparation for the building of a specially designed bomb shelter that will accommodate 500. The shelter will be seven feet underground, and will provide space for food storage, and a roof ventilator that will eliminate the threat of radioactive air.

Heads New United Church

The newly constituted United Church of Christ (U.S.A.) has selected its first president. He is Dr. Ben M. Herbster, 56, of Norwood, Ohio.

The job is for four years, full-time. The church has 2,000,000 members.

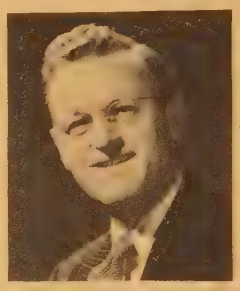
Not Reaching Young People?

About half of the 6,678 people who declared their decision for Christ at the Minneapolis Billy Graham meetings were teenagers, according to a recent report.

A breakdown of those who signed decision cards indicated that 53% "accepted Christ for the first time." Another interesting analysis is that Lutherans comprised the largest group of decision-makers.

A Year in Libya

Dr. Herbert L. Pottle, secretary of the United Church's Board of Information and Stewardship, has accepted a United Nations assignment as social adviser to the Government of Libya. He has been granted a year's leave of absence by the church, and will leave for Tripoli, with Mrs. Pottle, on November 1.



The Rev. C. M. Stewart, associate secretary, will act in his absence.

Dr. Pottle was Newfoundland's first Minister of Public Welfare, and was responsible for establishing the province's social welfare system when Newfoundland joined Canada.

Libya gained political independence in 1951 and joined the UN in 1955. She is undertaking a large-scale plan of economic and social development, with substantial UN aid.

Report from Cuba

The Methodist Church in Cuba, with 22,000 members and Sunday school children, reports some good things and some things unfavourable in the Castro regime.

The good side: every Methodist Church on the island is served either by an ordained minister or a lay preacher; revival services are permitted by the gov-

Ideas That Work

"How do you get rid of office-bearers who have stopped working, but won't retire? This is a serious problem in many churches. Among the worst offenders are elders who never visit their districts, fail to distribute their communion cards, and even send them around with junior on a bicycle after he has finished his paper route. I have solved the problem by peppering my delinquent elders with suggestions about new people moving into their districts, persons who are sick, in trouble, or just need a visit. Under this treatment, an elder either is inspired to go to work and soon finds he enjoys it, or he becomes so exhausted about it, he offers to resign, enabling us to get a new elder on the job."—ANONYMOUS.

Share your "Ideas That Work" with others. Ministers, Sunday school officers, club and group leaders are invited to send their ideas to The Editor, UNITED CHURCH OBSERVER, 85 St. Clair Ave. E., Toronto 7.

ernment; ministers and laymen are free to go to rural areas and establish preaching points.

On the "grim" side: some Methodist ministers have been jailed, and later released; ministers must be careful what they say in the pulpit; youth attendance at church services has been reduced because of government pressures.

Bible Shortage

There's a shortage of Bibles in Indonesia. The United Church of Christ in Japan and the Japan Bible Society has promptly gone into action and shipped 10,000 Bibles, printed in the Malayan language, to the area.

Cost is $40,200.

Thanksgiving

The fading snowdrifts necklaced the hills and washed the filling rills toward a distant sea.

For spring had touched the land with flowing power and south winds blew a gentle melody.

Summer lightning-speared her thunderstorms and spread the barren hills with quilts of velvet beige.

The sunshine wove its magic alchemy and filled the land with wealth of harvest days.

While we reach out our selfish hands to pluck for us the unearned gifts that God imparts.

Forgive, O, Lord, our thoughtlessness, we offer now our humble thanks from contrite hearts!

—W. Harry Colclough

Publishing House Notes

IT may be surprising to read in this column about a cook book, but at Thanksgiving time it seems appropriate. We have just published a beautiful and impressive new edition of *The Canadian Cook Book,* known and loved already by thousands of Canadian women. This one contains amazing new ideas of what can be done with food, and coloured illustrations which make you want to sample the dishes immediately.

This book will be used widely in schools. It makes a handsome gift for a bride. Almost six hundred pages with index.

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The Book Steward.

Change of Address

The Rev. Clifford Waite, 593 Oakridge Drive, London, Ont.

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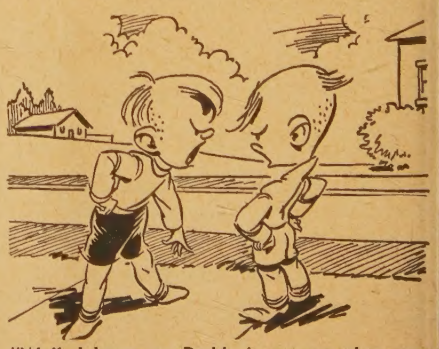

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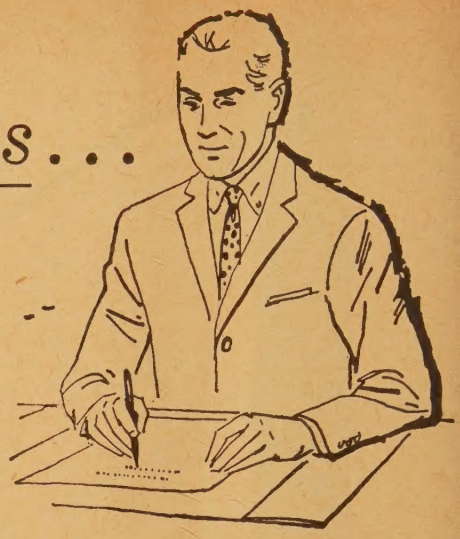

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